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W. T. Purkiser (Editor)

*Nazarene Publishing House*

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# HERALD OF HOLINESS BOOKS & BIBLE ISSUE

CHURCH OF THE  
NAZARENE

DECEMBER 4, '74

HOLY BIBLE

*The grass withereth,  
the flower fadeth:  
but the word of our God  
shall stand for ever.*

Isaiah 40:8





# "...How Readest Thou?" (Luke 10:26)

**W**esley declared that the Methodists need not hope to grow in experience unless they became a reading people. That has also been the vision of the leaders of the people called Nazarenes. Our Publishing House has the rare record of printing holiness publications and wholesome Christian literature from its earliest days until now.

Probably never in the history of civilization has there been such an outpouring of literature in every form as today. The constant reading of much of contemporary, popular writings tends to turn the Christian away from the holy life. Therefore, when choosing their reading, holiness people must be on guard. The character of the literature we read is important.

It is fitting in this Bible and book issue of the *Herald of Holiness* to urge our people to give attention to reading. What we read should enable us to grow spiritually. To neglect good reading is a dereliction of Christian duty.

First and foremost we must give attention in our reading to the Book of Books, the Holy Bible. The Bible is the only Book in the world that reveals human nature at its best and highest—at its worst and lowest. The Bible is the Experience and Reading of life, the Supreme Court for the convictions and standards of our faith. The day is past when the Bible can be treated with contempt, and they who criticize it without having read it indicate their ignorance.

The writings of the Bible bear witness to its unique power and divine character. It finds its way into places that are inaccessible to any other book. It touches hearts that are insensible to every other appeal. It breaks the fetters of every culture and creed, providing a universal language in which the learned and the unlearned may find God and express their devotion to Him.

The Bible has put our literature, our

music, our oratory, our arts hopelessly in its debt. There are those who just admire the Bible as the most sublime in human utterance, as the most beautiful imagery ever produced, or as the most gripping drama ever placed before humanity. There are those who love the Bible and find life through its pages; to them admiration has become inspiration, and its utterances have become their intercession.

The Bible must hold a special place in our lives and homes. It is not enough to have it on our tables or in our libraries. The Bible, whose purpose is to proclaim that the Judaism of the Old Testament was fulfilled in the Christianity of the New Testament, must be read sensibly, expectantly, and believingly. The revelation of the Bible shows the redemption which was promised—that man, whom sin had marred, is redeemed by Jesus Christ, the Saviour of the world.

The Old Testament and New Testament give utterance to this truth: He died, the godly for the ungodly, while we were yet sinners. If this be true—and thank God it is—we neglect the Bible at our peril. It is the Chart and Compass not only for our salvation but for our effective Christian living. Without it the Christian life is a perilous and disastrous adventure. It is a Sword without which the powers of darkness cannot be fought and defeated. It is the Book of holy people, and holy people are people of the Book!

Let the Bible be the central focus of our reading. Knowing full well its unique worth and power as the revealed Word of God and Foundation of all our instruction, let us as Christians make it our Guide. Let us read, memorize, and obey its teachings.

People to whom the Bible is living and who are living the Bible become a living message arresting attention and demanding decision. □





# GOOD-BYE TO THE GREEK!



**I**T WAS THE year 1515. Erasmus was on his way from Cambridge, England, to Basle, Switzerland. His announced purpose: to prepare a printed edition of the Greek New Testament, the first ever to be published.

On the way he was confronted with an "Open Letter" from Martin Dorpius of the University of Louvain, in France. It read in part:

"What if it be contended that the sense, as rendered by the Latin version, differs in truth from the Greek text? Then, indeed, adieu to the Greek. I adhere to the Latin because I cannot bring my mind to believe that the Greek are more correct than the Latin codices."

The Latin Vulgate had been the official Bible of the Roman Catholic church for centuries. It was considered sacrosanct; its precise words were infallible. So if the Greek differed from the Latin in a few places, then good-bye to the Greek!

The first English version of the whole Bible was produced by Wyclif and his associates about 1384. It was a translation of the Latin Vulgate and so included the Apocrypha—14 books or parts of books that are in the Catholic New Testament, but not in the Hebrew or Protestant canon. Since this was before the age of printing, all the copies of the Wyclif Bible were made laboriously by hand.

In the middle of the next century two extremely significant events took place.

The first was the fall of Constantinople in 1453 to the Muslim Turks. Christian scholars fled westward to Italy, carrying their Greek manuscripts with them. The result was the renaissance of Greek learning in western Europe, after centuries of Latin domination. This prepared the way for the Protestant Reformation of the next century (1517 and following).

The second was the discovery of printing. The first book to be printed with movable type was the Bible. For that we should rejoice. But this Gutenberg Bible, as it was called, was the Latin Vulgate.

It was not until 1525 (or 1526) that the first printed English New Testament appeared. It was translated from the Greek text of Erasmus, the third edition of which was published in 1522. But the translator, William Tyndale, paid for it with his life. For daring to put God's Word into the common language of the people he was strangled and burned at the stake in 1536.

Today it is not the Latin Vulgate that dominates the Protestant, English-speaking world but the King James Version. This is based on a Greek text derived from a few late manuscripts, none of them earlier than the tenth century. Today we have important papyrus manuscripts from the third century, as well as leather manuscripts from the fifth, sixth, and following centuries.

What we need is not to say good-bye to the Greek, but to go back to the earliest Greek text and render it accurately and adequately into the English of our day.

This has been done effectively in the New Testaments of the *New American Standard Bible* and *The New International Version*. Both were done by scores of godly evangelical scholars.

The NASB is more of a literal translation and so makes an excellent study Bible. The NIV is closer to the idiomatic English of the present time. It is therefore better adapted to private reading and pulpit use.

Let us thank God for these helps to a more accurate understanding of God's Word, and let us avail ourselves of them. □

— BY RALPH EARLE —

Kansas City



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### What a beautiful rain!

Green fingers of grass reach upward.  
Poppies and bachelor buttons nod their approval.

Sparrows ruffle their feathers to catch every drop.

Trees fling fresh-laundered garments against the dark clouds.

Mockingbird surely will burst his warbling throat.

### What a beautiful rain!

### What a beautiful rain!

A Presence hovers above the worshippers.  
Then precious drops of blessing begin to fall!  
A "Praise God," hands high; a muffled sound  
Of holy joy breaks through, one here, one there,  
The young, the older, voicing praise with tears.

### What a beautiful heavenly rain!

—Jean L. Phillips  
San Diego

## YOUR COMPANION

—Mary M. Wycoff  
Barberton, Ohio

Please let me be your Companion—

I'll help you along life's way;

I'll give you the strength and the comfort  
To make you a victor today.

I'll guide in paths of usefulness

On land or ocean foam;

I'll give you courage from day to day  
While a pilgrim here you roam.

No matter how dark some hours may be,  
Or how heavy the burden you've borne,  
The joy of His love you will find in me.  
I'll guide you safely home.

Lovingly, I am,  
Your Bible

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# ANOTHER Christmas MIRACLE



Photo by H. Armstrong Roberts

**L**IKE THE locusts of Pharaoh's Egypt, they were about to descend upon our tranquil lives.

It was the Christmas season, and there was a small, excited child in our home. We had devoted hours to preparations for this celebration of Christ's birth to make it more meaningful and memorable: decorating to delight the eye of a child, baking, shopping, planning, explaining over and over what all the fuss was about to those small ears for whom it was all so very new.

This was to be the best Christmas we had had in all our years of marriage—and then came the news of the impending visit . . .

They had always brought discord and tension with them. Seemingly unable to give genuinely of themselves, they had developed an intolerance of others that was stifling and oppressive—disastrous to the spirit of Christmas.

I began to pray in desperation. How was I to keep peace and harmony in this beautiful season when peace had been impossible around them before? For weeks there seemed to be no answer. Sick at heart, I even wrote a letter to our pastor soliciting his prayers.

Their arrival was only a few days away when God finally broke His silence and said, "Why don't you fast about this one?"

"Who, me? Lord, You know that I can't fast; I've tried before. I get weak and trembly and even faint. I need all my strength this week."

"Nevertheless, if you want help, you must fast" was the reply.

With only three days left, I decided to try it. I cov-

enanted with Him to fast the evening meal for the last three nights before their arrival, telling no one (my husband was working late those nights).

The first two nights went by uneventfully. A few hours before I was to fast the third meal, God suddenly broke into my thoughts and said, "Why don't we talk about this problem now?"

"But, Lord, I've only fasted two of my three nights. I haven't fulfilled my part yet. . . . Yes, Lord," and I dropped to my knees.

Immediately, the overwhelming peace of God filled me. The Holy Spirit gave me His personal assurance that He would take care of the problem, that I could rest in Him. I was jubilant, exuberant, and perfectly calm all at the same time as I fasted the third meal and made final preparations for their arrival the next day.

And what happened during the visit? In my presence, for the first time ever, there were no unkind words spoken, no accusations, no tears.

But more than what *didn't* happen was what *did* happen: we laughed together, sang together, had quiet talks, enjoyed good food, and exchanged gifts. In short, we loved.

When they left, we realized that it had been the most memorable Christmas we'd had after all. A time of warmth and sharing, of giving and receiving, of loving-kindness—a real Christmas miracle!

I am convinced, even at Christmas, some kinds of miracles can come about "by nothing, but by prayer and fasting" (Mark 9:29). □

—Name withheld by request



BY J. FRED  
PARKER  
*Kansas City*



# What's in a BOOK?

**W**HAT ARE books made of? "Paper," says the woodsman. "Ink," says the pressman. "Glue," says the binderyman.

"Oh, no," comes a voice from the background. "Books are made of ideas—messages from writers to readers. These other things are only the medium through which ideas are communicated."

Who is to deny that all have a part? Remove any one and you have no book. Each is an essential part of the whole. But even this description is an oversimplification. The making of a book is a complex operation. It is a long, rough road which an author's ideas must traverse before they appear in a finished volume. The vast majority of them never complete the journey.

Look at the book which you hold in your hand—sheets of paper bearing a thin coating of ink in a combination of 26 basic letter designs and bound together by thread and/or adhesive. It is the end product of a long and involved process. A multitude of elements and procedures must be coordinated in a planned sequence to produce the ultimate volume.

Where does all this coordinating take place? In a throbbing, bustling, complex center we call the Publishing House. At one dock, big "semis" disgorge great rolls and skids of paper—3 million pounds of it a year. Other trucks unload heavy buckets of ink—50,000 pounds annually. Still others bring in new equipment, replacement parts, ink rollers, freshly sharpened trimmer blades, stitching wire, adhesives, photochemicals, and other supplies.

At another dock across the street, trucks de-

posit piles of mail sacks. And somewhere in those sacks among all the orders, remittances, and letters are bulky manuscripts. These have been sent in by aspiring writers who dream of that day when their carefully prepared words will appear in print.

At various locations in our Publishing House, these words, this paper, and this ink come together as pieces of a complicated jigsaw puzzle. The end product is a book, a periodical, a tract, a hymnal. The variety is legion.

The House produces 850,000 books a year. In addition, millions of copies of other printed materials are provided for the church annually.

The starting point for a book is a manuscript provided by an author. Its first checkpoint upon arrival (and, alas, sometimes the last) is the book editor's desk. That manuscript is the product of arduous labor and painstaking craftsmanship. It is not to be taken lightly. Countless hours have gone into gathering authentic data, sorting out and arranging thoughts. Then has followed the putting down of these thoughts on paper, re-writing, polishing, and retyping. If the author has not gone to these pains, it is usually quite evident. Both skill and diligence are needed to produce a manuscript that merits the attention of a publisher.

After being "registered in," the manuscript next receives the scrutiny of the seven-man Book Committee of the general church. All manuscripts printed must have the majority approval of this group. The manuscripts are circulated among them for study and personal evaluation. Among these are many which have been written



under assignment—about 80 percent of the approximately 50 new books published each year. The committee also reviews approximately 130 unsolicited manuscripts. From these, they will select about a dozen to round out the book program for the year.

The full Book Committee meets quarterly. One of the major items of business is the discussion and disposition of manuscripts. The criteria upon which judgments are based are many and the decisions are seldom easy. As the editor of *Life* magazine once said, the most painful of all editorial processes is that of rejection. But such is the lot of 9 out of 10 free-lance submissions.

As manuscripts are approved by the Book Committee, the book editor's file gradually fills. In the spring, the book program for the *following* year is set up. There are the established reading programs—missionary, junior, etc.; the Christian Service Training texts; and the special series such as the current 12-volume *Beacon Bible Expositions*. But a balanced “diet” of miscellaneous books must also be worked in to meet the diverse reading needs and interests of the church.

Each manuscript must be edited. Editing can mean almost anything—inserting a comma, changing the tense of a verb, recasting a fuzzy sentence, or performing a more radical kind of editorial surgery. If there are illustrations, they must be positioned and captions written. Scripture quotations must be checked for absolute accuracy, and sources of other quotes followed up to avoid copyright infringements.

The layout department determines the type style to be used and the basic format of the book. The art department designs and draws the covers and nonphoto illustrations. Then the typesetters take over with their electronic gadgetry. Eagle-eyed proofroom personnel check copy at various stages to assure accuracy. Finally artists paste

up the print-outs page by page, and the “book” is ready for the plateroom.

In the meantime, the production office has been getting things lined up in the pressroom and bindery. Weeks, and often months ahead, a book's slot in the production schedule has been set. The specific kind of paper has been ordered and the necessary ink is on hand. This necessitates meticulous planning. No machine must lie idle. Work must not be allowed to stack up. An efficient staff in the production office handles the monumental task of keeping hundreds of different kinds of jobs moving smoothly through the production process. Books must find their place in this complicated schedule.

Normally it takes three or four months to put the whole puzzle together. When that final piece is slipped into place and the book is delivered to the shipping department, there is a great sense of relief, pride, and expectancy. One more job has been successfully completed. There is justifiable pride on the part of the author who has seen a dream come true—expectancy as to what that one item could do to bless, inspire, and enrich the lives of the many thousands who will read it.

What's in a book? Paper? Yes. Ink? Yes—and all the other physical and mechanical elements involved in the complex manufacturing process. But most of all, a book is a message. When through the reading of its pages a troubled, discouraged heart finds hope; a soul adrift finds his way back to God; a searching Christian is led into the “more excellent way”; an eager church worker finds a new idea; a less eager one is prodded to greater diligence and dedication; or someone is lifted heavenward by an inspiring thought, its mission is accomplished. To these high purposes, the book program of the Nazarene Publishing House is dedicated. □

## PEN POINTS

### WHERE EXECUTIVE PRIVILEGE ENDS

Billy Graham, in a statement concerning the Nixon papers last spring, reaffirmed his responsibility as a friend to the president—which is commendable.

True friendship does not abandon a friend in his gravest hour. It stands by, not necessarily to condone, but to comfort. Not so much to accept all that the friend has done as to be strength and support in an hour of need. Graham has given us a good example of friendship.

Also Graham has given us a good example of friendship's responsibility—that of being honest with the soul of that friend.

Graham publicly chided the president for taking the Lord's name in vain.

It is good to remember that the Ten Command-

ments are still operative—for presidents and paupers. They have been challenged, but not changed; disregarded, but not deleted; rejected, but not repealed.

It is not ours to say where executive privilege begins or ends in matters of politics and government, except to say that the Ten Commandments allow no executive privileges—they are binding for all men.

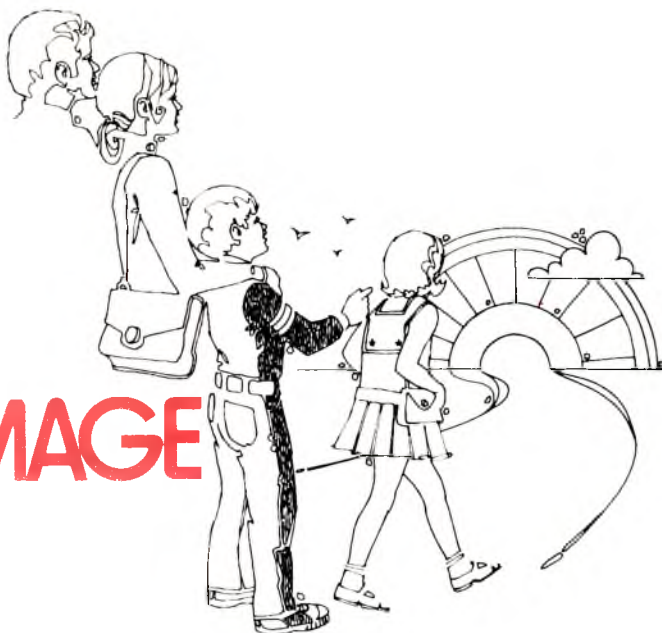
The man who disregards the commandments is not breaking the law—he is breaking himself. All men need to be aware of this.

As America walks through the moral lowlands, it is good to be reminded that God's laws are still valid and operative. □

By C. Neil Strait  
Racine, Wis.



# PARENTS AND THE CHILD'S SELF-IMAGE



BY DR. JAMES DOBSON

Asst. Professor of Pediatrics  
USC School of Medicine



*Self-esteem is not only vital to a child's emotional and physical health; it is also important to his spiritual well-being. Those children who feel inferior are usually more vulnerable to destructive group pressure and often conclude, "Even God hates me!" The article which follows is one of a series on this topic, taken from Dr. James Dobson's new book "Hide or Seek" (Fleming Revell Co.), and is used by permission.*

**QUESTION: What advice do you have for parents who want to raise self-confident, secure children?**

Sensitivity to the feelings of children is the most indispensable skill in parenthood. Unfortunately, we busy adults are often too preoccupied with our own cares and simply aren't "tuned in" to the child's world.

If there is one lesson parents need to learn most urgently, for example, it is to guard what they say in the presence of their children.

How many times, following a speaking engagement, have I been consulted by a parent regarding a particular problem her child is having. As Mom describes the gritty details, I notice that the object of all this conversation is standing about a yard behind her. His ears are 10 feet tall as he listens to a candid description of all his faults. I visibly flinch when I hear a parent unintentionally disassemble esteem in this fashion.

Just this afternoon, for example, I took my son and daughter to a park during a break in my writing schedule. While there, an insensitive mother was talking to me about her six-year-old boy, Roger, who stood within hearing distance just a few feet away.

She spoke in Gatling-gun fashion: "He had a high fever when he was born, about 105, at least. The doctor couldn't do nothing to help him. He gave Roger the wrong kind of pills. Now Roger won't ever be the same. They say he has some

brain damage now, and he don't learn too good in school."

If Roger were my boy, his mental handicap would be the very last thing I would let him hear me describe to a stranger. It was like saying, "This is my son, Roger. He's the dumb one—you know, there's something wrong with his brain." How imperceptive she was of her unfortunate son!

Roger did not show shock. In fact, he didn't even look up. But you can bet he heard his mother, and his self-concept will *always* reflect what she said.

Surprisingly, it is not just insensitive parents who blunder into this kind of foolishness. I recently referred a bright nine-year-old boy to a neurologist because of severe learning problems. After giving the lad a thorough examination, the physician called in his parents and discussed the full details of the boy's "brain damage" in front of his wide-eyed little patient.

How can we preserve self-esteem when we have totally lost touch with childhood ourselves? Don't we know they are listening to us? It is a wise adult who understands that self-esteem is the most fragile characteristic in human nature, and once broken, its reconstruction is more difficult than repairing Humpty-Dumpty.

Parental sensitivity should be especially sharp in regard to matters pertaining to physical attractiveness and intelligence. Those are the two main "soft spots" where their children are most vulnerable.

It is, of course, impossible to shut out this value system entirely, for it penetrates like termites through the walls.

Consider how the importance of beauty is taught through the casual occurrences and conversations of each day:

Advertisements: "You, too, can have gorgeous hair."

Mother: "Mr. and Mrs. Martin sure have cute kids, don't they?"

Father: "When are you going to start growing, Billy?"

Fairy Stories: "Then the ugly duckling sat down to cry."

Television: "The *new* Miss America is . . ."

Relative: "My, what a pretty little girl you've become!"

The whole world seems organized to convey this one message to the younger set. While you can't shield your child from its impact, you don't have to add to it yourself. You can also screen out the television programs which are most offensive ("The Dating Game" is one of the worst) and help your child select good reading material.

Sensitivity is a vitally important skill for teachers as well.

Dr. Clyde Narramore, author and psychologist, describes being in a classroom where a teacher

wanted to convey the concepts of "small" versus "large." She selected the tiniest little runt in the room, a withdrawn fellow who rarely made a sound, and instructed him to stand beside her at the front.

"Small!" she said. "David is small." She then dismissed him and summoned the tallest girl in the class.

"Large! Large! Sharon is very large!" said the teacher.

Dr. Narramore said every child in the room could see David and Sharon blush in humiliation but the teacher failed to notice. We cannot preserve the esteem of the next generation if our eyes are always aimed about 24 inches above their bowed heads.

Sensitivity is the key word. It means "tuning in" to the thoughts and feelings of our kids, listening to the cues they give us, and reacting appropriately to what we detect there. □

## BECOMING MATURE:

By Lyle P. Flinner  
Bethany, Okla.



## TOWARD CHRISTIAN SELF-ACTUALIZATION



## WE HAVE A LOT TO LEARN

**Central Idea:** *We are born to learn.*

The infant in the crib is a bundle of joy—and a bundle of possibilities. Before many days he is going to learn—to respond, to develop, to relate, to love.

We are born to learn and we are never really satisfied unless we are constantly learning.

When we talk about learning we are not talking particularly or exclusively about "book learning." Sometimes we make the mistake of restricting learning to the educational processes of the school, but that is only one aspect of learning. We learn much more than we learn out of books. For example, we learn all of our behavior patterns, our attitudes, our fears, our responses and reactions, our goals, our ambitions, our skills, etc.

The urge to learn is an inner hunger—a basic psychological need. Even in the young child there is a drive toward competence that urges him on to conquer his environment and do all of the things he is physically capable of doing. With the adult, this inner urge to learn is called the drive toward self-fulfillment or self-actualization.

The happiest and healthiest people are those who

have and take the opportunity to satisfy their God-given curiosity to learn.

Naturally, what we desire to learn varies with the individual and with his objectives. Everyone wants to learn the things that seem important to him.

This basic desire to learn and gain knowledge is one of the characteristics which distinguishes man from the animal kingdom. "God created man to think, to perceive, to make decisions, and man is not happy unless he is learning."

The path to maturity is the road to learning. No one is justified in being satisfied with the status quo, thinking he has "arrived." He should be in a constant state of searching and learning as he develops into the person God wants him to be. By becoming better informed in many areas we do improve our personalities, increase our capacity for interesting conversation, and gain self-confidence and poise.

With the created capacity that every man has to learn, does not good Christian stewardship demand its use? □

**Point to Ponder:** *Do I view learning as a way of life or as a boring chore?*

# MAKING LOVE REAL

**O**NE OF THE most effective means of bringing men to Christ is by personal testimony and personal influence.

It is true that men are moved by religious or philosophical ideas and ideals, but these do not really take effect in the lives of men until they see these ideas and ideals "come to life" in someone.

Jesus' teachings have greater meaning because He lived this life before men. The disciples saw, in a day-by-day and very intimate relationship, that Jesus was an Example of what He spoke and taught.

When Jesus spoke of loving God, it was evident that His daily living was to the glory of the Father. When Jesus spoke of loving our neighbors, it was evident that He took opportunity after opportunity to express that love by personally helping someone. Jesus did not seem to love because He did something nice for someone, but Jesus did something good in the lives of men because He loved them. He did not pick out the lovable to love, but poured out this love on all, even the outcast lepers.

It is certain that ideals without daily application do not, in the long run, affect the lives of people. The political ideals today that are capturing the minds and allegiance of men are those that affect, one way or another, their daily existence.

The carrying out of the love of Christ in our lives cannot be realistic if it does not include specific people in specific situations. We are not always able to choose the circumstances to which we apply our love—but the grace and love of Christ were applied to specific people in unchosen circumstances.

The Apostle Paul has expressed this in 2 Co-

rinthians 4:5-6, "For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your bond-servants for Jesus' sake. For God, who said, 'Light shall shine out of darkness,' is the One who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ" (NASB).

The idea of a Christian loving the people of the world without loving the next-door neighbor, or the man in the shop with whom he works, or the woman in the market, or the politically different person, does not reflect the attitude of Christ.

Specifically carrying out this Christlike love must come from the life of Christ within the Christian.

Christ's own secret in living the ideal was in His own relationship to the Father. He was completely committed to live out the will of God wherever and to whomever it took Him.

Christ's commitment was so complete that it caused Him to be misunderstood and to have His motives questioned, to agonize over the loss of men, and eventually to offer up His own life in death on the Cross. Ideals of commitment cannot survive if they linger only in the pulpit and do not live on the street and in day-to-day relationships.

Jesus came to "save his people from their sins." His goal was the salvation of humanity, and His day-to-day contact with humanity revealed His love. His love led Him to social outcasts, to the unpleasant sick, to the shunned

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helps to holy living

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immoral, to the sophisticated skeptic, to the self-righteous religious, and to the earnest seeker.

He brought an inner peace to the social outcast; He healed the sick; He forgave the immoral; He restored faith to the skeptic; He gave reality of eternal life to the seeking. His life was a daily application of His ideals.

In the surrender of our lives to Him as He surrendered His to the Father, and in His filling us with the Holy Spirit, we receive the empowering factor so that we too may fulfill His ideals.

The Holy Bible teaches us and experience has taught us that we cannot really do much for Christ until we are filled with His Holy Spirit. But on the other hand, those who are filled with His Holy Spirit will certainly do good among men in His name.



## BASEBALL, SOAP OPERA, LOVE, AND CONCERN

BY ELSIE E. BUCKMASTER, *Decatur, Ill.*

**G**LEN, IF you can, will you call on Uncle Bill?" The speaker was Bill's earnest young nephew, anxious about the spiritual condition of his relative.

Bill had been recently widowed, after a marriage of nearly 50 years. There were no children, and he was living alone, almost self-sufficient but very lonely. He was also ailing, in his seventies, a church member (of another denomination), proud, independent, and—his nephew assured us—stubborn! Certainly he did not seem a likely person to be won to the Lord.

My husband, recently retired and appointed Home Department supervisor, began to call. He and Bill soon became friends as they reminisced about earlier, simpler days.

With Bill's hearing handicap and an omnipresent television, this often meant an exhausting conversation. Sometimes they simply sat in companionable silence, watching the hapless Cubs or the scoreless Cardinals. Sometimes my husband suffered through the unending tribulations of an afternoon soap opera which Bill "enjoyed."

Then there were the two dogs, Sugar and Peggy, elderly and ailing like their master, to become acquainted with and to win over.

But Bill wouldn't talk religion. He would listen but he would not discuss his spiritual condition. The visits always ended with prayer. Sometimes the prayers were a little "preachy," for it was easier to tell the Lord about Bill than to tell Bill about the Lord!

The friendship grew until proud Bill did not mind asking for an occasional favor, such as stopping at the power company to pay his utility

The gift of grace must not be shelved by laziness, prejudice, or unconcern. Preoccupation with "things" becomes destructive to fulfilling His plan for our lives.

In our situation in the European Nazarene Bible College we have a blending of cultures, languages, national heritages, and religious backgrounds. We live in a close situation where we go to church, eat, sleep, have our classes, and do our studying in one building day after day. In this close-living situation we can truly see the power of the Holy Spirit take the ideal of Christian relationships and make it a day-to-day reality.

Jesus indicated that even a cup of cold water given in His name is fulfilling the love commandment. The secret of it all is living our lives in His name. □

ty bill. Finally, he even took to telephoning to inquire about Glen after my husband had a spell of sickness. He developed confidence enough that Glen would be coming out so that he called a few times to request him to bring milk or bread when he came. But there was no spiritual response.

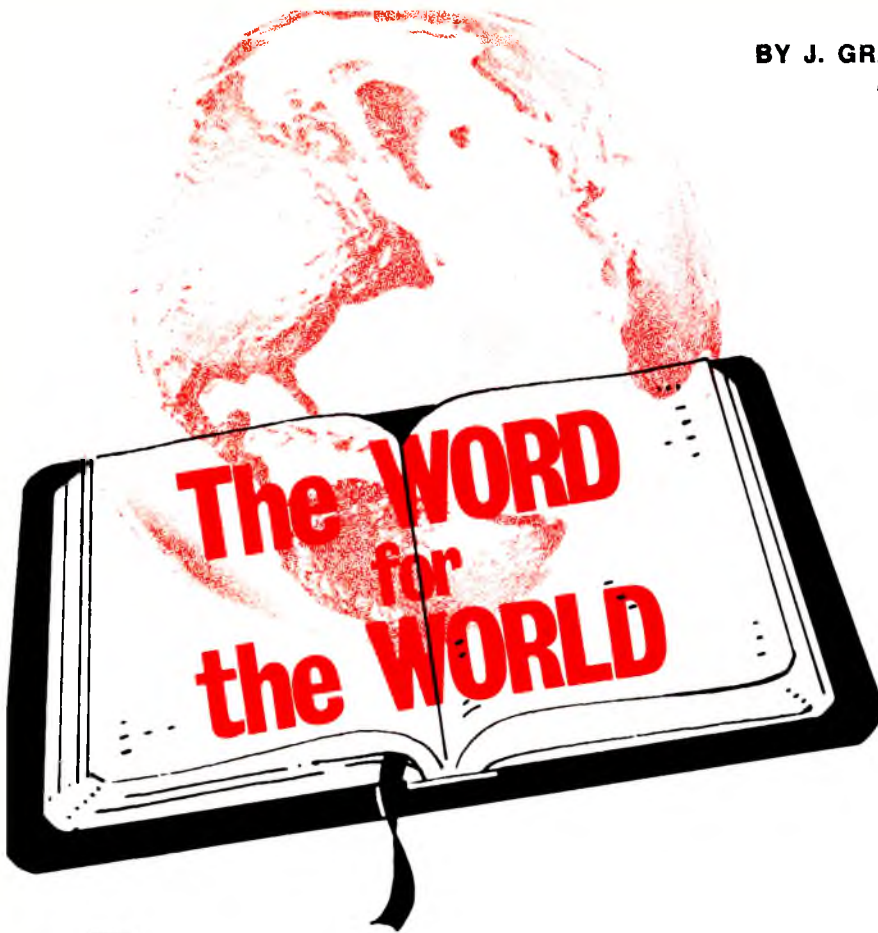
Meanwhile, Bill's health had deteriorated still more. He worried about his dogs and took them to the veterinary, but refused to go to a doctor himself. Everyone was increasingly concerned about him, not only spiritually, but for his physical condition.

One Monday he telephoned and asked if Glen would bring him some milk. My husband, returning from calling, made a special trip out, to find him in a very weakened condition. This time he asked the wonderful words, "Will you pray for me?" This time, as they prayed together, he made his testimony that Christ had saved him.

That night his condition worsened and he entered the hospital's intensive-care ward. He soon lapsed into a coma and died the next day without regaining consciousness.

What did it take to win Bill to the Lord? Time and friendship and dependability, and most of all, concern. Prayerful concern for his spiritual condition by his relatives and the church; concern for his physical condition and loneliness; visiting at least weekly, so that he came to depend upon the caller; and time to win his friendship, so that he could be won to the Lord.

Despite all the books on soul-winning techniques, converts cannot be cut out with a spiritual cookie-cutter. They are individuals and must be individually won to Christ. □



**T**he Word for this scarred world is the Bible. It is the Word of God.

The Word of God is *holy*: "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (which he had promised afore by his prophets in the holy scriptures)" (Romans 1:1-2). "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Timothy 3:15).

"Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:20-21). "Thy word is very pure: therefore thy servant loveth it" (Psalm 119:140). "Every word of God is pure: he is a shield unto them that put their trust in him" (Proverbs 30:5).

Because the Word of God is holy, we can trust it completely with our very souls.

There are varying opinions concerning the Word of the Lord. There are those who regard the Bible simply as a piece of literature among other pieces of literature. There are others who look upon it as being filled with myths and fabrications manufactured primarily,

if not all, by numerous men.

Then some others look at the Book as being on a higher plane than most other writings, but still not of an inspired status. However, the one who believes with a total commitment in the God who appeared in Jesus sets his faith upon the inspired, infallible Bible as nothing less than a perfect Communication from the Creator God.

The Word of God is our *Help*. In the old *New England Primer* there were printed these words for the students to memorize:

*My Book and heart  
Must never part.*

Why? Because the youth were being instructed by their text to understand that one could not get through this life into the eternal home without the Book. It was absolutely necessary for spiritual help, growth, direction.

The Bible is our *Aid* in time of trouble—when we are sad, when we are confused, and especially when we are caught in sin's web.

*This Letter shows our sins forgiven;*

*This Guide conducts us straight to heaven;*

*This Charter has been sealed with blood;*

*This Volume is the Word of God.*

*O grant us grace, Almighty  
Lord,  
To read and mark Thy Holy  
Word,  
Its truth with meekness to receive,  
And by its holy precepts live.*

—Anonymous

No wonder the Bible is lifted at the end of a day! It is the Guide through the night hours. And little wonder that it is opened again at dawn. It is the new Direction for another gift of day.

So too it is looked upon when death draws near, when children become wayward, when sickness steals, when awkward decisions confront our weary minds. Then also it is read for moments of praise and thanksgiving, mirth in the Spirit, joy shared with the Holy Ghost.

The Bible then becomes a Companion, more than a holy Book, something almost personal.

The Word of God is our *Hope*. John Wesley was known as the man of one Book. Of course he read and reread many other books, yet his one Book was *the* Book. He prayed, "Oh, give me that Book! At any price, give me the Book of God! I have it: here is knowledge enough for me."

When the life becomes centered around the Word, the pages of the Bible become beautifully marked with marks of the personal quest with Jesus. Marginal notes are added; references are marked in one color of pen and then another.

There are those underlinings of the favorite verses, and the few poems that have become particularly meaningful tucked within the pages to serve again as food for other days.

There are worn, familiar pages; the turned-down corners. It is as if the reader has eaten from the Book, and so indeed he experiences what Jeremiah wrote about when he exclaimed, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts" (Jeremiah 15:16).

William Lyon Phelps, onetime president of Yale University, said concerning the value of the Word's hope: "I thoroughly believe in a university education for both men and women; but I believe a knowledge of the Bible without a course in college is more valuable than a

college course without the Bible.”

“The fear of the Lord is the beginning of knowledge” (Proverbs 1:7). “For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding” (Proverbs 2:6). “When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee” (Proverbs 2:10-11).

Realizing the Word to be our Hope, we count on it to lead us home—forever. “Thy word is a lamp unto my feet, and a light unto my path” (Psalm 119:105). We simply expect the Lord’s Word to be so reliable that we can trust our very immortal souls into its direction, its light upon our ways.

“Righteous art thou, O Lord, and upright are thy judgments. Thy testimonies that thou hast com-

manded are righteous and very faithful. . . . I am small and despised: yet do not I forget thy precepts. Thy righteousness is an everlasting righteousness, and thy law is the truth. . . . The righteousness of thy testimonies is everlasting: give me understanding, and I shall live” (Psalm 119:137-38, 141-42, 144).

Those who live according to the Word will live with the Lord forever. They will have so given themselves to the Book that He will give himself to them in heaven’s glory forever.

And so it is that the believer does not fluctuate with the whims of the ages, when at times the Bible is in favor and at other times when it is out of favor. The genuine believer who has experienced the blood of Jesus in forgiveness and cleansing

knows the Bible to be the Foundation, the Mooring for time and eternity.

The opinions of mankind do not change the revealed Word of God. Critics may come and the critics may go, but the Word of the Lord still stands as the only Guide from earth to eternity.

*Despite the cynic’s angry word,  
The skeptic’s narrow look,  
The running ages have not  
matched  
This holy, mighty Book.*  
—Woodrum

The Word of the Creator is *holy*. It is our *Help*. It is our *Hope*. It will lead us *home*.

“Let my cry come near before thee, O Lord: give me understanding according to thy word” (Psalm 119:169). □

# Jonah’s Priorities

**W**e tend to think that we know all there is to know about the prophet Jonah. We can relate how he was disobedient to God’s call and was finally cast into the sea by fearful sailors. Our children sing about his being swallowed by a whale, and three days later finding himself alive on dry ground.

Some of us are not so familiar with the spiritual impact of his delivery of God’s message to the people of Nineveh, and we almost totally ignore the events that follow.

Jonah is a strange paradox. He was rescued from a whale, and used to bring revival to a city, but these things made him sad rather than glad. The only thing that really pleased him was the comfort of life . . . a little bit of shade that was the result of a gourd that God caused to grow over his head.

Jonah was more concerned about his personal well-being than he was about people. Just when Jonah was enjoying his ease, however, God intervened, and the next picture that we have in Jonah 4:7-9 is the description of the sad prophet:

“But God prepared a worm when the morning rose the next day, and it smote the gourd, that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live. And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death.”

In verse 6, God prepared a gourd that made him glad, and in verse 7 that God prepared a worm that made him sad.

One of the things that we notice in this passage is that God had better control of the whale and the worm than He did of the man. He commanded the worm to eat the gourd, and it did; He commanded the whale to ingest the man, and it did; but when He commanded the man to rejoice over the revival of a city, the man refused.

It was a trying day for the prophet, and it was going to get worse . . . for we read in the eighth verse that God prepared a vehement wind.

There is nothing more miserable than a strong wind off the hot desert. If it is anything at all like a Texas wind, it parches your lips, it burns your skin, and it weakens your body.

God will often allow us to face the worm and the wind in order to get our attention. In this case, the Lord said to Jonah, “Doest thou well to be angry for the gourd?”

And Jonah’s answer was, “I do well to be angry, even unto death.”

God simply was trying to get Jonah to repent of his evil attitude toward the city of Nineveh, but Jonah had no intention of changing his mind. His heart was hard, and he preferred to die rather than give in to God.

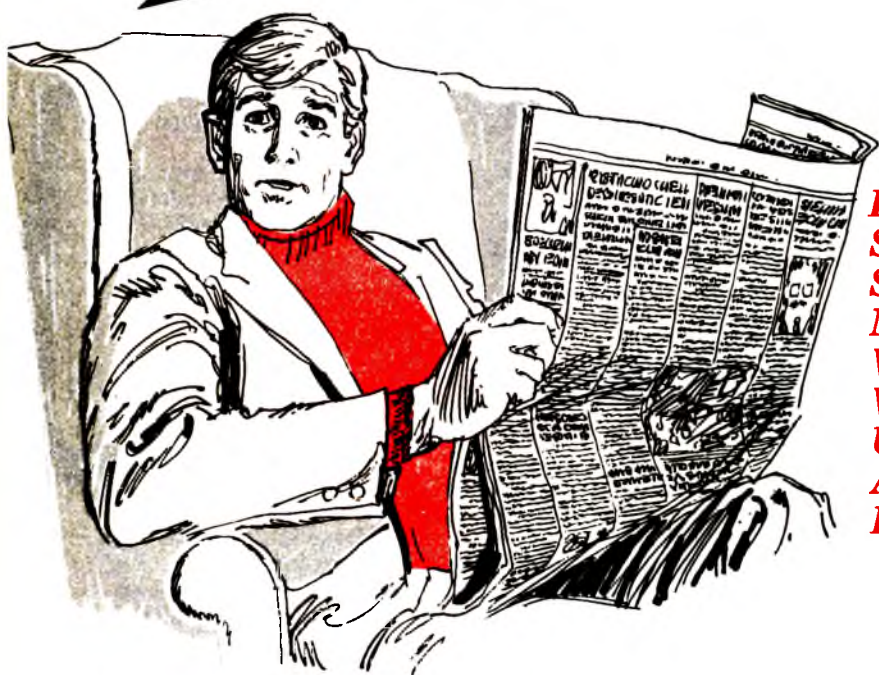
Jonah’s was a strange case, was it not? He was more concerned for a little plant than he was for the people of Nineveh. He was sad in more ways than one. Yet he so reflects the attitudes of many of today’s Christians. They show more concern for their gardens than they do for their neighbors. They have more interest in the comfort of their pets than they do for the care of their own and others’ souls. They exhibit more concern for temporal than for eternal matters.

I especially like one of the prayers in Reuben Welch’s book, *We Really Do Need Each Other*: “Lord Jesus, help us to learn to show love. Help us to take time to listen, to give our attention to the ones around us, to be more aware of the sensitivities of others. Help us to see people as people—as real live people, with feelings and concerns that are just like ours. Help us, Lord, not to judge and help us not to allow our cynicism to deprive others of joy. Teach us, Lord, to love in deed and in spirit. Amen.” □

BY R. W. MANN, M.D., *Arlington, Tex.*



# A TIME FOR GOOD NEWS!



**I WILL DELIGHT MYSELF IN THY STATUTES: I WILL NOT FORGET THY WORD. . . . THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH**

(Psalm 119:16, 105).

**I**N ANSWERING one listener's question as to why the news media didn't report more *good* news, one commentator replied, "Because there just hasn't been much good news to report lately."

And it is true that for many months now the news seems to have been mostly bad—with news of war in the Middle East and continued conflict in southeast Asia, and of starvation in many countries, and of violence and crime on the increase everywhere, and of inflation spiraling all over the world, and of the toppling of men in power—including the resignation of our own former president—and with the smell and smoke of scandal hanging in the atmosphere like a national smog that won't go away.

All of this, of course, on top of the natural disasters such as floods and tornadoes and hurricanes and earthquakes and crop failures—all of which make headlines and sell newspapers and provide lead-stories for evening newscasts.

No wonder there is an incredible and desperate hunger for good news today! For the human mind and heart can stand only so much tragedy, and in this day of instant communication it is easy to become surfeited with stories of scandal and sorrow and anguish and woe. And when that time comes, the heart hungers for some good news.

And where in all the world is the best place to get that?

Well, not in Washington, or London, or Moscow, or Paris, or Peking—or in any newspaper office or radio or television station.

No. The *Bible* is still the best place to get good news.

God's Word is like a fresh breeze blowing away the smog of smut and dirty words that we have to listen to at work or school or in the office. It is like a refreshing rain, cleansing the polluted atmosphere of our days.

We are constantly bombarded with words—soft words, screaming words, appealing words, brutal words, blaring from the radio and television or staring at us from our magazines and newspapers. But, oh, how we need to hear *the* Word—the life-giving, life-quickenning Word of God!

Most words are so perishable. Those written in the newspaper, for instance, last a day. Those printed in the magazines last a month. Those chiseled on monuments are eroded by time.

**RADIO SERMON OF THE MONTH**  
By C. William Fisher

But God's Word lasts *forever*. "Heaven and earth may pass away:" He said, "but my words shall not pass away" (Mark 13:31).

How hungry the heart gets for a Word that has the stamp of eternity upon it!

And it is time for that kind of news today!

It is time for the good news of a loving God who, in times of sin-sickness and guilt, says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

It is time for the good news of a God who, in times of temptation and sorrow and loneliness, says, "My grace is sufficient for thee" (2 Corinthians 12:9).

It is time for the good news of a God who, in times of fear of the future, says, "Let not your heart be troubled. . . . Eye hath not seen, nor ear heard . . . the things which God hath prepared for them that love him" (John 14:1; 1 Corinthians 2:9).

Humanity has never been hungrier, or more open, for news like that than in this tangled, tortured time in which we live.

And all that good news can be found in the Bible!

Do you wonder, then, that it is still the world's Best Seller?

*Love Story* is the title of a recent best seller, but it has already dropped from the charts. But the all-time Best Seller is also a love story. For the Bible is the story of God's love in Jesus Christ.

Understand that love? No. Explain it? No. Do you have to understand botany to enjoy flowers?

Or electricity to enjoy light? Do you have to know how to explain sunshine or rain to enjoy their benefits? No. And neither do you have to understand theology to enjoy God, to respond to Him, to trust Him; for one's relationship with God is a *love-relationship*. The Bible tells how to enter into that relationship, and how to maintain it. Anyway you look at it, or hear it, *that* is good news!

It is not enough, however, to *read* the good news of God's love. We must experience it, and share it.

It is Leslie Weatherhead who reminds us that the good news of the gospel is something that can be shouted across the street—like, "The war is over!" Or, "The strike is settled!" Or, "The baby is born!"

The good news of the gospel is this: "God loves you!" That, also, is something that can be shouted across the street; or whispered to a defeated, despairing soul; or sung in great choirs or on street corners; or shared over a cup of coffee—or on the beach, or in a home, or an office, or a jail—or proclaimed to thousands on radio programs like this; or injected subtly, or openly, on television shows.

Yes, hearts have never been hungrier or more open to that good news. They may not want to hear about churches or denominational programs or promotions or preachers, but the heart still hungers for the good news of God's love—and the Bible is full of that. And may each of us share that good news—not only on Bible Sunday; but every day, and everywhere, and with everyone. □

## PEN POINTS

### MONITORING FOR GOD

The cardiac monitor, tracing out the heartbeat of my patient, showed a fairly normal pattern except for an occasional PVC to denote trouble.

As I sat thinking about the monitor and how it tells me when something is wrong, I thought of other monitors we have available to detect problems: respiration monitors, temperature monitors, and circulation monitors.

Suddenly it occurred to me: We as parents should be monitors for God in our daily family devotions. Thinking of times during devotions and prayer when one of my children didn't seem to really reach God in prayer, or a lack of participation in the devotional discussion, these should have shown the irregular beat.

Seeing the PVC on the monitor early this morn-

ing, I immediately called the doctor for orders. Seeing the signs my child has shown should take my immediate attention, and I should call on God for orders.

As a mother I need to be attuned to "monitoring" my children. I should take action at the first signs of trouble: spend extra time in prayer; give them a promise to stand on.

Action needs to be taken before a cardiac arrest, and treating early symptoms or irregularities promptly prevents this. Action taken in prayer and Bible reading prevents spiritual arrest.

How vital we are as parents in monitoring the spiritual condition for each of our children! □

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—IRENE UNRUH  
Garden City, Kans.

# The Bible and the ALMANAC

A SOCIETY IS cultured by its literature. Its literature must in turn be produced by the society. A comparatively few eager-minded people are usually responsible for going outside the common pages and bringing new, more aggressive, more thoughtful materials within reach of the majority of the readers. No society can rise appreciably above its printed pages.

Relevant truths must be captured on printed pages before the daily living of a society feels their impact. Half-truths, perverted ideas, and unripe thinking can undermine a social structure. Great truths well printed in good books are, however, helpless to reach people who do not read them. Books standing idly in rows upon a shelf are nothing more than burdens to the shelf.

An ornate book is not always the most effective one. The binding can do injustice to the content.

For centuries the Bible was bound within hard, ornate board covers. The bindings were beautifully carved and the lettering was adorned with flourishes. Its very appearance caused the Book to be gently placed where it would be least likely to be read. In many homes it was treated more as a hallowed symbol than as a living message from a loving God. It was opened reverently for making entries or checking dates in the family record. Sometimes it was the safe repository for a pressed flower from a funeral spray.

It is true that the Bible as a beautiful symbol was important but it could never fulfil its full purpose until it became part of the daily life of the family.

The almanac, for many years, was the very opposite kind of resource in the rural American home. It was hung on a small nail close to the kitchen stove and adjacent to a comfortable chair. It was simply bound in stiff paper and decorated with various designs. Usually the book was about six by nine inches with a hole in

the corner and a string loop for hanging it conveniently.

The almanac was a resource for every member of the family. It included a calendar for ready reference. It likewise provided for each day in the year the time of sunrise and sunset, the weather forecast, the zodiac signs, phases of the moon, location of heavenly bodies, dates of seasonal changes, expected eclipses, and in some areas the high and low tides.

Diagnosis and treatment of common diseases from croup to snakebite were explained. Also there was information concerning the proper time for planting potatoes, setting hens, breeding cattle, and weaning babies.

Some almanacs even provided tables of weights and measures, multiplication tables, how to figure interest rates, and many other valuable helps for the people.

Benjamin Franklin added another feature: the inclusion of bits of wisdom, proverbs, quotations, and good sense to spark people's reading habits. His almanac was published only 25 years (1732-57), but it continues to be of value.

The *Old Farmer's Almanac* survived for many years. Eventually drug and medicine companies began publishing almanacs for the advertising of their wares, but all meeting a need in the homes of rural America.

The almanac was read completely through the day it arrived; then it was kept ready for reference each day. By the time a month was past, its pages were dog-eared, ragged, and often fly-specked. It had been paid the honor of great usage.

While the almanac and the Bible crossed the plains together, they had different experiences. The Bible was revered and the almanac was read and used. The Bible was preserved and the almanac was worn out.

Today the almanac is almost forgotten save for value as an antique. The Bible, on the other hand, has come out of its ornate binding and its protected place and is invading the living areas of the house. Inexpensive bindings, new translations into modern parlance, and easy-to-handle editions are having an effect.

Every week we see people carrying well-worn Bibles and Testaments. They are taken to church, to school, and to work. They are in automobiles, in attaché cases, and in pockets.

More and more people are finding that the Bible is an everyday Book. It has something to say to them. It relates. It speaks. It lives. The almanac might have information for a day at a time, but the Bible has the eternal truth for all time.

The lesson of the almanac is that for a book to be read it must relate to the reader's immediate situation and it must be made for reading as well as for reverence. Let's keep the Bible out where it has a chance to relate to the dailyness of living. □

— BY MILO L. ARNOLD —  
Colorado Springs





By Aarlie J. Hull, Seattle

# A Christian Woman's World

## ME AND MY READING

Reading has always been an indispensable part of my Christian life. I think it began when I was a teen-ager and read Eugenia Price's book *Discoveries*. I remember almost word for word some of the things she said about Christian living and about some of the questions plaguing my mind.

As a student at a large secular university, I literally devoured again and again Hannah Whitall Smith's classic *The Christian's Secret of a Happy Life*.

Now I find myself drawn to such writers as Catherine Marshall, Elton Trueblood, E. Stanley Jones, Leslie Weatherhead, William Barclay, and Paul Tournier. I enjoy Keith Miller's fresh honesty and Sam Shoemaker's down-t'-earthness. Christian books have had an inestimable impact on my life and I thank God for them.

I sincerely believe that the Bible tells it like it is in Proverbs 23:7: As a man "thinketh in his heart, so is he." Men and women who fill their minds with thoughts and ideas about God and His dealings with man are spiritually away ahead of their Christian counterparts who trifle away hours reading secular novels and watching intriguing television shows.

After saying all of that, I make this confession: My reading habits have been wrong. I have spent much time reading words about God when I should have been reading God's Word. As a busy woman with family and community commitments, I have only a certain

amount of time to spend on reading and study, and the Bible should receive more of that time than any other book or books.

I want to be one of those described by the Psalmist, "They delight in doing everything God wants them to, and day and night are always meditating on his laws and thinking about ways to follow him more closely" (Psalm 1:2, TLB).

The key to living that kind of life, the *abundant* life, is obedience. But we must know what it is we must obey in order to obey, and that's where the Bible comes in. The Bible is filled with promise after promise of blessing and fruitfulness IF we obey God, IF we meet His requirements.

It is true that salvation is a free gift and when we trust in Jesus Christ we become joint heirs with Jesus. But there are many saved people who are not living the abundant, beautiful life God wants them to have because they are ignorant of His promises and provisions for them.

For instance, do you have troubles? "God blesses those who are kind to the poor. He helps them out of their troubles" (Psalm 41:1, TLB).

Are you struggling with an inability to witness? "You shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth" (Acts 1:8, NASB).

"The Holy Spirit will give you the right words even as you are standing there" (Luke 12:12, TLB).

Are you worrying about inflation and meeting your financial obligations? "Do not seek what you shall eat, and what you shall drink, and do not keep worrying. . . . But seek for His kingdom, and these things shall be added to you" (Luke 12:29, 31, NASB).

Is your life filled with turmoil and anxiety? "He will keep in perfect peace all those who trust in him, whose thoughts turn often to the Lord!" (Isaiah 26:3, TLB).

Notice in these promises that God requires us to act. We are to help the poor if we want blessings. We must receive the Holy Spirit if we want to be effective witnesses. We must seek God above food and other essentials and then we will have them without even worrying. If we want peace we must truly trust God and think about Him a lot.

Do you see what I'm trying to say? The keys to abundant, effective living are in the Bible—but we must know what they are in order to use them.

Join me in a renewed commitment to God's Word and its instructions for living. □

## ***The Ministry of the Printed Page***

The second Sunday of December has, by tradition, come to be known as "Bible Sunday." Like many other of our annual observances, it gives special emphasis to what ought to characterize every week.

In recognition of Bible Sunday, the first issue of the *Herald of Holiness* each December majors on the importance of the Bible and books in Christian life and service.

Nothing in the communication of the gospel can ever take the place of the person-to-person, eyeball-to-eyeball, face-to-face encounter. Yet radio and the printed page are invaluable aids in sowing the seed and preparing the way.

While the communication of the Word of God first came from the lips of "holy men of God" who were moved by the Holy Spirit (2 Peter 1:21), the command quickly followed, "Write this for a memorial in a book" (Exodus 17:14).

Any concordance of the Bible will show the large number of references to books and writing. If the Word of God is to be permanently available to men, it must be preserved in written form.

The gospel will be told in various ways under various circumstances. But if it is to be permanently available, it must be written.

Literature evangelism is part of the Church's potential today as never before. High-speed presses and modern methods of publication make the printed page a more effective tool for conveying the truth of God than it has ever been.

Someone has said that the printed page never tires and never grows disheartened. It travels cheaply and works while we sleep. It gets inside the home and stays there. It always catches people in the right mood, for it speaks only when they are reading it. It doesn't argue, but it sticks to what it has said. "Its bait is left permanently in the pool."

**L**ARRY WARD wrote an eloquent contrast between the evil and the good uses of printed material:

"As the dark shadow of Communism spreads itself over the world, it takes the form of a gargantuan printing press . . . and all over the globe, literally, one sees evidence of the fact that enemies of the Church have dipped their pens in

poison ink and are using them to extend their influence at a frightening rate.

"But there is a bright side, the Church is now fighting back all over the world. So pray for the ministry of the printed page! It has no passport or visa problems. It speaks without an accent. And as long as the words persist on paper, God can use them for His glory!"

The permanence of print is its most significant aspect. Elton Trueblood says, "Good as the spoken word may be, the printed word is better when it comes to the establishment of a threatened faith, because the printed word can be studied. Its glory lies in its freedom from transitoriness."

One hundred and fifty years ago Daniel Webster wrote: "If religious books are not widely circulated among the masses in this country, I do not know what is going to become of us as a nation. If truth cannot be diffused, error will be. . . . If the evangelical volume does not reach every hamlet, the pages of a corrupt and licentious literature will; if the power of the gospel is not felt through the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness, will reign without mitigation or end."

The shape of the recent past only serves to confirm Mr. Webster's prophecy.

But there is a cloud of promise on the horizon at least "the size of a man's hand." Hundreds of Christian bookstores are scattered across the land. The new 266-page *Master Buying Guide* of the Nazarene Publishing House puts a wealth of Bibles, books, and study and teaching aids as close as the nearest mailbox. It holds resources undreamed of just a few years ago.

The moral of it all is plain: We must never cease to witness the word of truth by life and lip; nor should we neglect to use for ourselves and others the potential of the printed page.

## ***No Other Book like It***

President Woodrow Wilson left on record a number of very fine statements about the Word of God. One of these takes on new importance in this day when so many praise the Bible and so few read it.

"I am sorry for men who do not read the Bible every day," the president said. "I wonder why they deprive themselves of the strength and the pleasure. . . ."

***The challenges of the Bible will keep us on the stretch as long as we live. I appreciate the piety behind the phrase "Back to the Bible." But I doubt its theology. The Bible is so far ahead of most of us that we're never apt to catch up.***

"Every time you open it some old text that you've read a score of times suddenly beams with meaning. There is no other book that I know of which this is true.

"There is no other book that yields its meaning personally, that seems to fit itself so intimately the very spirit that is seeking its guidance." The reason for this unique power of the Word is at the Holy Spirit, who inspired it, also uses it. It makes its pages live and gives its message power.

Yet the Bible is a silent Book to those who do not read it. It speaks to us only as we open our eyes and our hearts to its truth.

It is quite obvious that the reader's attitude is of prime importance.

Some read the Bible only to use its words as a basis for judging others. As Leon Morris recently wrote, for such the Scriptures are little more than a quarry from which to dig stones to throw at their enemies.

But the Bible is not a portrait gallery. It is a mirror. It is, says James in the New Testament, "a glass" in which one may see himself as he is (James 1:23).

But more than just looking is necessary. To look and do nothing about it is to miss the value of the mirror.

"Only be sure that you act on the message and do not merely listen," is the NEB translation of the words of James; "for that would be to mislead ourselves. A man who listens to the message but never acts upon it is like one who looks in a mirror at the face nature gave him. He glances at himself and goes away, and at once forgets what he looked like. But the man who looks closely into the perfect law, the law that makes us free, and who lives in its company, does not forget what he hears, but acts upon it; and that is the man who by acting will find happiness" (verses 2-25).

It is this searching, revealing power of the Scriptures that is behind Kierkegaard's cryptic remark that we don't read the Bible; it reads us. It is a "discerner of the thoughts and intents of the heart" (Hebrews 4:12).

The challenges of the Bible will keep us on the stretch as long as we live. I appreciate the piety behind the phrase "Back to the Bible." But I doubt its theology. The Bible is so far ahead of most of us that we're never apt to catch up.

The message of Bible Sunday must be for us

more than a time to acclaim the Word. It must be a call to read it and to heed it with greater faithfulness than ever before.

## ***Getting What You Want***

"I'm going to get what I want, whatever it takes!" is a statement often heard in one form or another. The danger is not that the speaker will not get what he wants. The danger is that he will, only to find it really a death wish.

There's a little story of two teardrops that ran into each other floating down the river.

One said to the other, "Who are you?"

"I'm a teardrop from a girl who loved a man and lost him," was the reply. "Who are you?"

"I'm the teardrop of the girl that got him!"

Many a person has pushed by clear intimations of God's will to the contrary and forced a door to some desired end, only to find the door with a spring lock that snapped shut behind and would not open.

Not everything we want in life is contrary to the will of God. There is a strange feeling some have that anything desirable must be wrong.

By the same token, not everything even a dedicated Christian desires is proper and right. At each crossroads we must sincerely seek to know and do the will of God.

The Apostle Paul gives as a major result of Christian consecration, "that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:1-2), or His "good, pleasing and perfect will," as *The New International Version* translates it.

That God's will is good, pleasing, and perfect means that—whether we know it or not—that will is the best possible course in life we could take. Anything outside God's good, pleasing, and perfect will is at most a second best, and at worst, total disaster.

That God does not disregard the desires of His people is the clear indication of the Word. "Delight thyself also in the Lord; and he shall give thee the desires of thine heart" (Psalm 37:4) is a promise that deserves the affection it receives.

Yet in it all, every true Christian will seek to follow his Master in that great prayer in the Garden, "Nevertheless, not as I will, but as thou wilt" (Matthew 26:39). □



# church schools

## HAPPENING

### CHURCH SCHOOLS STAFF RETREAT

Kimberling Inn in the Ozarks was the site for the first annual Church Schools staff retreat, November 1-3. Fifteen staff members along with their husbands and wives met for a time of business and pleasure. New modes of learning and better teaching styles were among the items discussed.

Highlights from the weekend were: the devotional and sharing times among staff members, a Saturday evening of fun and fellowship; a Sunday school lesson using *Probe*, the new young adult curriculum piece; and a closing with an inspirational message given by Dr. Donald S. Metz, executive editor.



### SIDEWALK SUNDAY SCHOOLS

Children in Hood River, Ore., are finding a new interest in the Bible and its message. Sidewalk Sunday schools are held on weekdays, outside and in. A group from the Church of the Nazarene headed by Mrs. Clara Olson decided to start a neighborhood project for children who don't have the opportunity to hear Bible stories from their own homes. "We started off with the theme 'Jesus loves the little children of the world.'" Mrs. Olson said. "We feel we are really getting the message across. The kids are

receptive, responsive, and eager."

To get the children's interest and attention, one of the leaders dresses as "Zippy the Clown"; "Polly Pockets" tells a brief Bible story; the "Music Lady" leads the children in songs; and a puppet show is given.

According to the program organizers, any doubts about how the children would accept the format have long since been dispelled. They tell us the reward lies not only in knowing they are sharing the Bible message with children who might never hear, but also through the encouraging response of the children as they faithfully return.



*Norman Nelson*

### CHURCH'S RADIO PROGRAM HIGHLIGHTS YOUTH

The month of January will be given to youth emphasis in the ministry of "Showers of Blessing." Teens will be participating in the production of the program and will discuss the church and its witness to the modern world. Young people who will be heard during the month are: Dean Nelson, Lorie Orjala, and Randy Beckum.

This special theme will underscore the importance and sizable portion of young people in the church's membership. The Church of the Nazarene has a challenging youth ministry. Last summer over 2,000 Nazarene youth from around the world attended a gigantic international retreat in Switzerland. They were indicative of the host of young men and women who make up the congregations of churches in every nation where the Church of the Nazarene is at work.

Dr. C. William Fisher, preacher on "Showers of Blessing," will highlight this youth theme in the scheduled broadcasts during the month. Subjects of these messages are: "How to Come Alive in '75,"

"What About the Sweet Now-and-Now?" "Why Be a Christian?" and "Doing Your Thing for Christ."

The music, too, will salute the young-at-heart. It will be in the contemporary style.

This is the first time the radio program has arranged a month for youth in just this way. Opportunities will be given for response to determine the feasibility of future emphases for other interest groups.



Dean Nelson (l.) and Randy Beckum in "Showers of Blessing" recording studio.



Lorie Orjala will be heard on special, youth-emphasis series on "Showers of Blessing."

### DISTRICTS SET NEW RECORD ON P & B BUDGET

Dr. Dean Wessels, executive secretary of the Department of Pensions and Benevolence, announced that all districts have paid 90 percent or more of their P & B budget this assembly year. Because of the 90 percent support, every minister covered under a \$1,000 life insurance policy now has \$2,000 coverage for the next assembly year.

This is the first time in the three years since the new P & B budget was inaugurated that every eligible minister on the domestic districts will receive an extra thousand-dollar coverage. The Department pays the premium for this insurance.



### "Showers of Blessing" PROGRAM SCHEDULE

Dr. William Fisher

**December 8**—"A Time for Good News" (Bible Sunday)

**December 15**—"There Really Is a 'Missing Link'"

## PHILLIPS MEMORIAL LIBRARY DEDICATED

The new Dr. E. S. Phillips Memorial Library at the Spanish-American Nazarene Seminary in San Antonio was dedicated September 10 by General Superintendent Charles H. Strickland. A large bilingual audience attended the service. The building is located on the 82-acre campus west of the city.

Present were Mrs. Gertrude Phillips, widow of the late World Missions executive secretary whose dream of the library has become a reality; Dr. Jerald D. Johnson, present executive secretary of the Department of World Missions; Dr. William C. Vaughters and Rev. Marshall G. Griffith, former and present presidents of the seminary; Dr. H. T. Reza, executive secretary of the Latin Publications Division; Jorge Barros, director of Portuguese Division; Dr. W. Raymond McClung, superintendent of the Houston District and chairman of the seminary board of directors; and Rev. Roberto Moreno, superintendent of the Northwest Mexican District. All of these special guests participated at the dedication program.

Other board of director members present included Rev. C. Marselle Knight, superintendent of the San Antonio District; and the following superintendents of Latin American districts—Rev. Harold Hampton, Central Latin American; Rev. Juan Madrid, Western Latin American; Rev. José Cardona, Eastern Latin American; Rev. Luis Aguilar, Southeast Mexican; Rev. Moises Garcés, Central Mexican; Rev. Moises Esperilla, Northeast Mexican; and Rev. Benjamín Román, Puerto Rico-Virgin Islands.

Dr. Strickland spoke from Matthew 16:17-19 concerning the foundation of the Church, its mission in the world, and man's obligation to prepare for the task of evangelism. He said, "A library is the heart of any institution," and urged the seminary students to make good use of it. Rev. Joe Rodriguez, professor, interpreted.

Drs. Strickland and Johnson served as advisors and participants for the annual administrative board meeting at the seminary. Rev. Marshall Griffith gave his first report as president of the seminary. The report covered six months of service and highlighted the following progress: the completion of the new library, an enlargement of the departments of philosophy and music, major improvements throughout the campus, a double enrollment goal for the 1974-75 year, and a 50 percent increase in faculty members. □



Rev. Joe Rodriguez interprets for Mrs. Phillips during the dedication service of the Dr. E. S. Phillips Memorial Library. Dr. Jerald D. Johnson, standing (left of photo), looks on. Seated in the front row (l. to r.) are General Superintendent Strickland; President Marshall G. Griffith; and Dr. William C. Vaughters, former president. Behind them are superintendents of Latin American and border districts who serve on the seminary board of directors.



Three of the men (Shuff, Hale, and Thorp) spoke in the service. Four of them ushered. Others led in prayer and read the scripture. Lieutenant Deliz led the congregational singing. Sergeant Smith is Sunday school superintendent. In addition, we had a special quartet involving a service person and three wives of servicemen.

Pastor Jackson commented, "Our service personnel attend regularly, pray, tithe, teach, and work on the building construction. Thank God for them."

Service personnel were special participants at the Monterey (Calif.) Peninsula Church on Servicemen's Sunday. (L. to r.) David Britton, naval communications; Pastor Sidney E. Jackson; Richard Wailes, coast guard; Allen Shuff, naval postgraduate school; Ray Kuss, helicopter pilot at Fort Ord; Ronald Hale, naval postgraduate school; Lloyd Thorp, naval postgraduate school; Ramona Deliz, physician's assistant at Fort Ord; Glen Smith, operations at Fort Ord; Kenneth Martin, drill sergeant at Fort Ord; and Paul Battershell, Fort Ord.



A personal evangelism clinic was held October 21-23 in the Lexington (Ky.) Calvary Church. The program was planned by Pastor Ray Gibson, who also serves as district director of evangelism. Eleven pastors and 3 lay ladies from the Central Ohio District assisted other district officials in leading on-the-job training of 16 selected Kentucky District pastors. Rev. William S. Stone reported 48 souls won to the Lord as the teams reached out into the community.

Participants included the following: Kentucky District Superintendent Aleck Ulmet, center, front row; Central Ohio District Superintendent Don Gibson, standing second row, left; Rev. James Calvert, director of evangelism from the Central Ohio District, standing third row, extreme right; Rev. Willis Scott, full-time director of outreach evangelism for the Akron District, standing second row and second person from the left.

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## OF PEOPLE AND PLACES

CWO James F. Lindsay retired from the U.S. Coast Guard as a personnel administration specialist on October 31. He spent 20 years in active service with assignments which included aids to navigation, search and rescue, pollution control, and marine inspection and safety at sea.

While stationed in various areas of the country, Mr. Lindsay and his wife, Madeleine, assisted in the work at local churches—minister of music, Sunday school superintendent of two churches, and as music director and accompanist at others. The couple and their two sons, Curt and Ross, have returned to their home in the Seattle area. □

The Nicaraguan Missionary Council held its twenty-eighth annual meeting in Managua, Nicaragua. All missionaries presently on the field attended—Miss Betty Zurcher, Rev. and Mrs. Kyle Green, Rev. and Mrs.

Louis Ragains, Rev. and Mrs. Robert Herc Hudson.

Chairman Ragains reported six building projects completed or under way. He said other projects will be started in the near future as part of the reconstruction of the new Managua. Two new buildings have been added to the Bible school campus. The bookstore is approaching self-supporting status. The church has seen a 7 percent membership gain.

During devotional periods, council members heard tapes from Pasadena (Calif.) First Church and from Long Beach (Calif.) First. □

The Enid (Okla.) Peniel Church dedicated its new building earlier this year. Located in a growing area of Enid, the new site offers ample expansion room for projected growth.

District Superintendent Jerald R. Locke (Northwest Oklahoma District) officiated at

the dedication service. General Superintendent Charles H. Strickland brought the dedicatory message. Willard Nabors is pastor. □

Mr. Neil Rimington, executive administrator for Bethany (Okla.) First Church, was elected vice-president of the National Association of Church Business Administrators during the organization's eighteenth annual conference held in San Antonio.



Neil Rimington

Mr. Rimington, a native of Canada, has lived in Bethany since 1966. Prior to his present position at First Church, he was the financial director in the Department of World Missions in Kansas City. He has served as president of the Chamber of Commerce, is a member of Kiwanis, and while living in Canada he played professional hockey with the Lethridge (Alberta) Allisters. □

Lowell (Ind.) First Church dedicated new facilities this year. The brick-veneer, air-conditioned building is fully carpeted and the sanctuary is furnished with padded pews. The property and building is valued over \$100,000. The present indebtedness is \$60,000. District Superintendent George Scutt (Northwest Indiana) delivered the dedicatory address. Rev. C. D. Hansen is pastor. □

The Syracuse (N.Y.) First Church honored senior adults during a special service which featured the ministry of Rev. William Watchorn, 96, and talent of participants over 65 years of age. Pastor William L. Poteet announced that the church's ministry to senior adults has two specific goals—to meet spiritual, social, temporal, and cultural needs of the senior adults; and to provide opportunity for the use of talents in various types of services. The oldest member of the congregation is Mrs. Dora Bajus, 98. □



Richard Schubert, U.S. undersecretary of labor (I.), addressed an audience at Eastern Nazarene College, Quincy, Mass., at a Heritage Day Convocation. He was keynote speaker, opening a series of bicentennial observances planned by the college. Schubert is a 1958 *cum laude* graduate of ENC. He and ENC President Leslie Parrott led a faculty procession to the Lahue Physical Education Center, scene of the campus convocation.

Schubert commended ENC as a Christian institution of higher education. He said it is "right in the mainstream of the American heritage." After referring to the entangled tragedies of Watergate, Schubert advised that colleges like ENC must continue their entrusted task of implanting a true value system into those who will lead the country in the days ahead.

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GI-30 "Please be patient; God isn't finished with me yet."	
GI-31 "His love endures forever."	Each, \$2.95



The Howell (Mich.) Tyndall Memorial Church presented a station wagon to youth pastor Rev. Wayne Brown. The Browns have resigned at Howell to begin a home mission church in El Paso, Tex. The project was sponsored by the "Men for Missions," led by Mr. Orville Coffey.

Pictured front row (l. to r.) are Pastor Harold L. Harris, Rev. Brown receiving the keys from Mr. Coffey, District Superintendent E. W. Martin, and some of the "Men for Missions" group.

The "Men for Missions" have been involved in several home mission building projects in Michigan and on mission fields.



Rev. M. V. Scutt (l.) and Pastor Roy F. Quanstrom bend to the task of planting a "prayer tree" (red oak) on the front lawn of Port Huron (Mich.) First Church.

Rev. and Mrs. Scutt returned to their former church for this special service. The congregation gave them a generous love offering. The tree will serve as a reminder to the congregation to pray for Rev. Scutt during his superintending of the New York District.

A year ago another "prayer tree" was planted as a reminder to pray for Rev. and Mrs. Kelvington, members of the church, who are missionaries to Japan.



Mrs. Leona Messer, 83, was recognized by the Austin (Tex.) First Church as the only charter member present at its sixtieth anniversary celebration. Roses were sent by her son, Milton. Her dress was made by one of her 30 grandchildren, Joy W. Caffey. Mrs. Messer is considered a "prayer warrior" by her family and an example as a faithful witness.

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## OF PEOPLE AND PLACES



Warren (Mich.) Warren Woods Church reflected back on its 10-year history at its anniversary celebration. The church began in the gym and classrooms at Ridgewood Elementary School, Warren, Mich. Following the initial building program, three additional facilities have been added.

Pastor James Mellish has served the church from its inception. Wes Bittenbender is the associate pastor. Property and buildings are valued in excess of \$650,000 with an indebtedness of just over \$128,000. Members of the congregation and the pastor have donated thousands of hours in work. The current membership is now over 200. The Sunday school runs between 250 and 275 in weekly attendance.



Rev. Jack Stone, pastor of the Princeton, Fla., church, presents missionary Jerry Demetre a check for \$1,200 to purchase speaking equipment for the Richmond Park Church in Kingston, Jamaica.

## WEDDING ANNIVERSARIES

*Mr. and Mrs. Guy Lykins*, members of the Blanchester, Ohio, church, celebrated their fiftieth anniversary with a reception in their home in Newtonsville, Ohio. □

*Mr. and Mrs. Lykins (seated) are pictured with Pastor and Mrs. A. W. McQueen.*



*Mr. and Mrs. Charles A. Flory* celebrated their fiftieth wedding anniversary in Simi Valley, Calif. They joined the Church of the Nazarene in 1932 and became charter members of the Simi Valley church in 1960. They have served in many areas of responsibility.

Due to Mrs. Flory's health, this year's celebration was limited. Family members presented their parents with a console color television. The couple have 10 children, 34 grandchildren, and 19 great-grandchildren. □

**Mr. and Mrs. Flory**



*Mr. and Mrs. Roy C. Ryan* celebrated their fiftieth anniversary on August 9. A reception, hosted by their children, was held at the Ryan home in Moundsville, W.Va. The couple became Nazarenes in 1948 and both have been actively involved in local church ministries. They have 4 daughters, 10 grandchildren, and 2 great-grandchildren. □

**Mr. and Mrs. Ryan**



*Mr. and Mrs. Archie Lee Sayes* of Shreveport, La., were honored at a sixtieth wedding anniversary reception hosted by the couple's six children and their spouses. The Sayeses have been active members of Shreveport First Church for 50 years.

Mr. Sayes became a charter member at the Hudson, La., church, organized on November 7, 1911, by Dr. Reynolds. Last year Mrs. Sayes was honored with a "This Is Your Life" program for 43 years of teaching in the Sunday school. □

**Mr. and Mrs. Sayes**







Rev. and Mrs. Roy E. Klingler were honored on the occasion of their fiftieth wedding anniversary at a reception planned by the Lancaster (Ohio) First Church. Many guests travelled distances to attend the celebration.

The Klinglers pastored the Shelby, Ohio, church for 11 years and retired after pastoring the Logan, Ohio, church for 20 years. The local church presented the couple with a gold-plated, engraved tray. Many cards and other gifts were also received.

**Rev. and Mrs. Klingler**

Mr. and Mrs. Jess Dewease of Elkton, Md., were honored at a golden wedding ceremony hosted by the Elkton church and a reception at the Washington District Campgrounds at North East. Rev. Harold Calhoun presided at the ceremony. Pastor A. J. Alderman stated, "The Deweases were saved on February 28, 1948, and joined the church the next Sunday. They have been faithful Nazarenes ever since. For several years they resided in Nashville and were 'Mom and Pop' to many Trevecca Nazarene College students."



**Mr. and Mrs. Dewease**

Mr. and Mrs. Samuel E. Mariage were honored by the Brooksville, Fla., church in recognition of their fiftieth anniversary. Following a vow-renewal ceremony, a dinner was served on the grounds of the church, complete with a four-tier wedding cake.

The Mariages have served in home missions work in the Illinois area and worked as song evangelists. They had 4 children. The 2 living children are Robert R. of Danville, Ill.; and Mrs. Freeman Cockrell of Brooksville. There are 12 grandchildren and 5 great-grandchildren.

Mr. and Mrs. Willis Glas were honored on the occasion of their golden anniversary at a family dinner and open reception hosted by their children. The couple have attended the Quincy (Ill.) Emmanuel Church for the past 18 years. Mr. Glas is presently serving as church secretary and missionary treasurer. The couple have 6 children, 18 grandchildren, and 23 great-grandchildren. Before his retirement in 1968, Mr. Glas worked 32½ years for the Marblehead Lime Co. After employment at St. Mary Hospital for 10 years, Mrs. Glas retired from her vocational job in 1966.

Mr. and Mrs. Fred Adams celebrated their fiftieth anniversary at a fellowship hosted by members and friends of the Lethbridge, Alberta, Canada, church. The couple, natives of Ireland, moved to Canada in 1929. They joined the Lethbridge church in 1971.

Rev. and Mrs. Fred Hahn were honored by the Upland (Calif.) First Church on an occasion which marked their golden wedding anniversary. They were also celebrating 50 years in the ministry. Rev. Hahn has served for 12 years as director of the Home Department at Upland First.

The Hahns sang a duet in the morning service and Rev. Hahn brought the morning message. At the conclusion of the service the church presented the couple an automobile. Many members, friends, and relatives had contributed toward the gift.

(L. to r.) Rev. and Mrs. Hahn and Pastor and Mrs. Irving E. Sullivan



Rev. and Mrs. C. K. McKay were honored in a special service at the Hernando, Fla., church on the occasion of their fiftieth wedding anniversary. An afternoon reception was also held at the church. The McKays have served pastorates in Florida, Georgia, Louisiana, New York, and Texas. They have a son, John S., of Gainesville, Fla.; a daughter, Victoria Lee Tyler, of Sequin, Tex.; four grandchildren; and one great-grandchild.



**Rev. and Mrs. McKay**

Mr. and Mrs. Allen E. Storey were honored on the occasion of their fiftieth anniversary at the Simi Valley, Calif., church. The church hosted Storey Day activities—a roast beef luncheon and a reception where the couple repeated wedding vows. The Storeys received a money tree and other gifts.

The couple have four children who are in Christian service. Merrill is a layman in a Baptist church. Leroy is an ordained Nazarene minister. Stanley is serving as a Nazarene missionary in Honduras. Their daughter, Mrs. Donna Rench, and her husband, George, have recently pioneered Nazarene work in Indonesia. Three of the children are graduates of Pasadena College. The Storeys have eight grandchildren.

Mr. Storey has been interested in amateur radio since 1928 and has operated a ham station most of the time since.



**Mr. and Mrs. Storey**

Dr. and Mrs. A. E. Sanner were honored by a dinner celebration marking their sixtieth wedding anniversary. About 40 family members attended. The Sanners were married in a farmer-friend's home near Yuma, Colo. They spent eight years in Colorado, where he served as minister and district superintendent.

Dr. Sanner served 8 years in Nampa, Ida., where he taught at Northwest Nazarene College. He served for 7 years as district superintendent of the Idaho-Oregon District. After pastoring 3 years in Alhambra, Calif., Dr. Sanner became superintendent of the Southern California District and served for 19 years. He opened the Casa Robles Missionary Home in Temple City, Calif., for the church and was superintendent for 14 years. Since retirement, the couple has lived in Leisure World, Seal Beach, Calif.

For many years the Sanners served in general church capacities—Dr. Sanner on the General Board and Mrs. Sanner on the General NWMS Council.

The Sanners have four sons—Dr. A. Elwood, of Nampa, Ida.; Wesley, of Pasadena, Calif.; Harold, of Ontario, Ore.; and Dr. E. Kenneth, of Menlo Park, Calif.; and one daughter—Mrs. George H. (Ruth Marie) Westmoreland, of Rossmoor, Calif.



**Dr. and Mrs. Sanner**

Mr. and Mrs. Roscoe Isbell celebrated their seventieth wedding anniversary on October 19. They are charter members of the Walbridge, Ohio, church. The Isbells now reside in the Wood County Nursing Home in Bowling Green, Ohio.

**Mr. and Mrs. Isbell**



Mr. and Mrs. John Koffel, Sr., of Center Square, Pa., were honored at a surprise celebration in honor of their sixtieth anniversary. More than 125 friends and relatives attended the reception which followed a Sunday evening service at the Lansdale, Pa., church, where the Koffels are members.

The couple have 5 children, 15 grandchildren, and 14 great-grandchildren. Rev. Miss Irma Koffel, missionary to South Africa, is a daughter.

**Mr. and Mrs. Koffel, Sr.**



Rev. and Mrs. T. Howard Warwick of Charleston, W. Va., celebrated their golden anniversary earlier this year. An afternoon dinner was held in their honor in the home of their oldest son, Warren H., of Charleston. The couple have 5 children, 11 grandchildren, and 1 great-grandchild. The Warwicks pastored churches in West Virginia and on the Florida districts.

**Rev. and Mrs. Warwick**







Pictured (l. to r.), front row: District Superintendent Arthur E. Mottram, Rev. and Mrs. Stephen Smitley, Rev. and Mrs. Shukry Braik, Rev. and Mrs. Dan Ketchen, General Superintendent Edward Lawlor; second row: Rev. and Mrs. Fred Kellner, Rev. and Mrs. Lawrence Dale, and Rev. and Mrs. Paul Danner; back row: Rev. and Mrs. David Lord, Rev. and Mrs. Howard Casteel, and Rev. and Mrs. Tom Trimble.

## DISTRICT ASSEMBLY REPORT

### MISSOURI DISTRICT

The sixty-fourth annual assembly of the Missouri District was held, August 22-23, at the Ferguson, Mo., church. District Superintendent Arthur E. Mottram, completing the first year of an extended term, reported 595 members received by profession of faith for a total of 7,285 and a net gain of 289. The total giving of \$2,336,856 was an increase of \$318,205.

General Superintendent Edward Lawlor

ordained Shukry Braik, Howard Casteel, Lawrence Dale, Paul Danner, Fred Kellner, Dan Ketchen, David Lord, Stephen Smitley, and Tom Trimble.

Elected to the Advisory Board were (elders) Paul Aldrich, Fred Hartman, and Udell Moss; (laymen) Glenn Bond, Donald Cork, and Lee Richardson.

Reelected to their places of leadership were Mrs. Arthur E. Mottram, NWMS president; Rev. Paul Williams, NYPS president; and Rev. Paul Aldrich, chairman of the church schools board. □



Pastor William Chenault (l.) and Tom Cochran, Sunday school superintendent of the Columbus (Ohio) Southwest Community Church, rejoice at the record-breaking 131 on the attendance register. The goal was reached at the end of a revival week in which 45 seekers responded. Royal Schultz was evangelist. The previous year's average for this home mission church was 52.

## OF PEOPLE AND PLACES



The Virginia District IMPACT Team, under the direction of Rev. Rich Withrow, recently presented a morning worship service at the 600-seat Memorial Chapel at Fort Lee, Va. Nazarene Chaplain Vernon G. Swim (Protestant parish chaplain) extended the invitation for the group's participation. Chaplain Leland Buckner (Nazarene), who is administrative chaplain, arranged financial backing. Mrs. JoAnne Hatz (Nazarene), who is president of the Protestant Women of the Chapel, arranged a noon meal for the choir. It was served following the service.

During the service, IMPACT team members sang and testified. The congregation, according to Chaplain Swim, responded enthusiastically to the warmth and spiritual fervor radiated through the lives of these Christian young people.

Twenty-one people from the Allen Park, Mich., church received registered teachers' certificates through Christian Service Training in September. Not all of the teachers were available for a group photo. Charlene Wallace is CST director. Jerry Wallace is pastor.



## GROUND BREAKING

Using an old Iowa plow pulled by the church board, ground was broken for the all-new sanctuary and education structure of Oskaloosa (Iowa) First Church. Pictured (l. to r.) at the plow are Joseph Shaffer, architect; District Superintendent Forrest E. Whitlatch; Pastor Gary Allen Henecke; and Keith Showalter, associate pastor.

The total plant will be one block in length and valued at over three-quarters of a million dollars. A round sanctuary, seating over 1,000, will be equipped for television broadcasting. Governor Robert Ray of Iowa flew in by helicopter for the ground-breaking service, and the "New Life Singers" choir sang to an assembled audience of 550. A check for \$7,000 was given to Superintendent F. E. Whitlatch to build a church in Mothutlung, Africa. Rev. Paul Dayhoff, missionary to that field, is from the Oskaloosa church.

This church now has the largest attendance in the county. It averaged 450 in Sunday school and over 500 in morning worship through the last statistical year. The new structure will provide the largest church facility in the county. ABC News in Ottumwa, Ia., and Kirksville, Mo., featured the Oskaloosa First Church on evening broadcasts.





Pictured is the ground-breaking service for the Edwin Broce Memorial Church now under construction at Ramokako, a rural township in Gazankulu, Republic of South Africa. Rev. Charles Maahe, zone leader, turned the first shovel of earth for the new building. Jack L. Riley, missionary in charge of the area, brought the message of the afternoon. Money for this church was given by Mrs. Bertrice Broce as a memorial to her late husband, Mr. Edwin Broce.

Ground-breaking ceremonies for the Medford (Ore.) First Church were held on the new church site last April. Participating in the ceremonies were District Superintendent Carl B. Clendenen, Jr. (Oregon Pacific District); Marvin Cook, builder; Hugh Jen-

nings, city council president; John Finkbeiner, building committee chairman; Mrs. C. H. Herman, charter member of the church; Pastor Daniel H. Penn; and Rev. Timothy F. Whittaker, associate pastor.

The church plant will consist of a sanctuary seating 600, church offices, Sunday school facilities for all ages, and a gymnasium. □

The Sacramento (Calif.) North Highlands Church was the first in the Sacramento District's 12-year history to report over 100 members received by profession of faith for a total of 118. The net increase of 96 members was also reflected in an increase in giving of \$71,540 for a total of \$139,375. The Sunday school increased 113 in average attendance for an all-time high of 420. A total of 59 were baptized. Pastor Marshall Pryor reported 4 new persons saved each week.

Recently Rev. Robert Crew, representing the general church, led in a ceremony of dedication at seven choice acres of land purchased on a major freeway for relocation purposes. The first phase of a \$1.7 million project will be a \$600,000 multipurpose unit designed for worship, Sunday school, fellowship, and expansion of the church nursery school to accommodate over 100 children. Construction began in September. □

Oklahoma City Community Church has broken ground for its first unit sanctuary and educational building. The brick structure will be carpeted wall to wall, with central heat and air. Its estimated value will be \$75,000.

The congregation met for the first time two years prior to the ground-breaking date. They were organized as a church in 1972.

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with 88 charter members. Over 150 were present for the ground-breaking service. District Superintendent Jerald R. Locke (North-west Oklahoma) brought the message.

Rev. and Mrs. C. Edwin Murphey were appointed pastors at the time the church was organized. The church is raising approximately \$1,000 per week. The new location is an eight-acre site on the corner of County Line and Hefner Road in northwest Oklahoma City. □



A ground-breaking service was held at the Cushing, Okla., church for its new education unit. Pictured (l. to r.) are Grace Winkleman, longtime member; Paul Oliver, trustee; Darrell York, building committee chairman; Pastor Marvin Carlson; and Rev. W. T. Dougharty, Northeast Oklahoma district superintendent. The sanctuary was completed in 1966.

## RIDDLE'S RETIREMENT RHYME

For many years, rhyming reports by Rev. T. C. Riddle have held assembly audiences in rapt attention. He has served pastorates on three districts.

Riddle's last report was submitted to the general church and released by the Department of Pensions and Benevolence to share with *Herald* readers. Rev. Riddle, 75, is living in Bicknell, Ind., on the Northeastern Indiana District.

### MY LAST REPORT

For 50 years I have reported in rhyme,  
But I reckon this is my very last time,  
For I have another date some beautiful morn

To report at the General Assembly of the Firstborn.

I'll not have to worry about getting there,  
Or having money to pay my fare.  
For Jesus himself did that for me  
When He hung upon that cruel tree.

I'll need no money to pay my bills;  
From the tree of life I'll eat my fill.  
I'll not have to hunt for a room or bed;  
They have built a mansion for me instead.

I'll need no credentials to let me in.  
They wrote it down when they forgave my sin.

I fought the devil everywhere we met.  
I made sure God's sheep He would not get.  
And I am not thru with Satan yet;  
My five children are making Satan sweat.  
They are the devil's enemies, 'tis plain to see.

They are pastors in the Church of the Nazarene.

They are not thru with the devil yet.  
They have all been to Olivet.

I'm supposed to tell if I still pray,  
And if the Lord still has His way;  
If I am weak, about to falter;  
Or if I am strong, all on the altar.

The Lord is the Captain of my ship.  
He is Pilot of every trip.  
This old ship will ride the storm.  
The Captain will steer us from all harm.

I trust my Captain as my Chief.  
The ship will never touch the reef.  
Until the ship will touch the shore  
I'll trust the Lord forevermore.  
I'll ever hold my Lord's dear hand  
Until I reach that distant land.

This is the place the preachers dread  
Until the last word has been said.  
I'm not the last; there are some more.  
It is time for me to leave the floor.

And so I say to you, "Adieu."  
Let the general call someone new.

—T. C. Riddle



Accurate time and melodious chimes come from the new, handcrafted, modern-style clock in the foyer of the Nazarene Publishing House. As indicated on the engraved brass plate, the gift to NPH is from Bob Benson of Nashville First Church.

## MOVING MINISTERS

KIRBY CHOATE from Sayre, Okla., to Canyon, Tex.

RAYMOND W. HANN from Stringtown (Greenfield, Ind.) to Anderson (Ind.) East 38th Street

ROBERT HIGHLEY from associate, Blanchester, Ohio, to South Lebanon, Ohio

JOHN TED HOLSTEIN from Springfield (Ohio) High Street to Roanoke (Va.) First

KENNETH R. HOSTETLER from associate, Lakeland (Fla.) South Florida Heights, to Eau Gallie, Fla.

D. L. HUFFMAN from Dexter (Mo.) First to Bryan, Ohio

JAMES D. JOHNSON from Anderson (Ind.) East 38th Street to Hartford City, Ind.

RONALD E. JUSTICE from Charleston (W.Va.) First to Springfield (Ohio) High Street

DALE LIVINGSTON from Ukiah, Calif., to Kellogg, Ida.

JIMMY V. MORRIS from Canton, Miss., to Moss Point, Miss.

WILLIAM E. NAILL, SR., from Spring Arbor, Mich., to Eau Claire, Wis.

OREN NELSON from Fairbury, Ill., to Rockford (Ill.) Parkside

RICHARD G. OLIVER to Bells Chapel (Blevins, Ark.)

LEWIS D. PRYOR from Manchester, Ohio, to Sweetwater, Tex.

SHERMAN R. REED from Astoria, Ore., to Osawatimie, Kans.

ELDON L. RUSSELL to Sikeston (Mo.) First.

MILFORD A. SCHMIDT from Burlington (Ia.) First to Mexico, Mo.

RICHARD A. SMITH from evangelism to Wadsworth, Ohio

JAMES R. SPRUCE from Belleville (Ill.) Emmanuel to Champaign (Ill.) First

BILLY E. STRANGE from Wauchula, Fla., to Charleston (S.C.) West Ashley

ORVILLE H. SWANSON to Dexter (Mo.) Southwest

CECIL WELLS from Hartford City, Ind., to Trenton, Ohio

CHARLES J. WHEELER from Buffalo, N.Y., to Kittanning, Pa.

## MOVING MISSIONARIES

REV. RAYMOND BOLERJACK, Papua New Guinea, address correction: Free Bag—Tabibuga, via Mt. Hagen, W.H., Papua New Guinea

MISS JANE BREWINGTON, Swaziland, field address: P.O. Box 14, Manzini, Swaziland, South Africa

REV. ROBERT BRUNSON, Peru, furlough address: 1224 Saratoga Ave., Grover City, Calif. 93433

REV. HOWARD CULBERTSON, Italy, address correction: Via D. Comparetti 73 Int: 8; 00137 Roma, Italy

MISS ELIZABETH FULLON, Republic of South Africa, furlough address: 1446 Hiatt St., Indianapolis, Ind. 46221

MISS SHARON JONES, Swaziland, field address: P.O. Box 14, Manzini, Swaziland, Africa

MISS ABIGAIL HEWSON, Republic of South Africa, furlough address: c/o H. K. Bedwell, 32 Basswater Road, Hillary, Durban 4001, Natal, R S A.

MR. HAROLD RAY, Guatemala, address correction: Apartado 143, Quezaltenango, Guatemala, Central America

REV. THOMAS RILEY, Swaziland, furlough address: 413 E. Grand, Apt. 7, Bourbonnais, Ill. 60914

## MISSOURI MINISTER SUCCUMBS TO HEART ATTACK

Rev. Amel Robert Aldrich died August 25, just 10 days after suffering a massive heart attack. In 1939, he started the St. Louis Overland Church in a tent meeting and pastored it for 34 years. Many ministers and missionaries have come from this church.

Rev. Aldrich was active in evangelism and pulpit supply following his retirement one year ago. At the Missouri District Camp Meeting this summer, he was in charge of the prayer time.

Survivors include his wife, Helen; two sons — Rev. Paul, pastor at Cape Girardeau (Mo.) First Church; and Rev. Robert, pastor at Liberal (Kans.) First Church; one daughter — Mrs. Richard Schoenborn, of Ferguson, Mo.; one brother; three sisters; and eight grandchildren. □

## VITAL STATISTICS

### DEATHS

MRS. BERTHA PAULINE CROW, 90, died Sept. 30 in Yakima, Wash. Funeral services were conducted by Revs. Duane Muth and Raymond Kratzer. She is survived by one son, John Paul; six grandchildren; and nine great-grandchildren.

MRS. HARRY (BERT) FACEY, 69, died Oct. 20 in Larimore, N.D. Funeral services were conducted by Rev. Chuck Belzer. Surviving her are her husband, 1 son, 4 daughters, 14 grandchildren, 5 great-grandchildren, and 1 sister.

MRS. EDNA JULIA GORTON, 73, died Sept. 25 in Lansing, Mich. Funeral services were conducted by Rev. C. Kenneth Sparks. She is survived by two sons, Larry and Rev. David E.; and three grandchildren.

ROY ELDON MCALEB, 71, died Sept. 19 in San Luis Obispo, Calif. Funeral services were conducted by Rev. Melvin Rich. Survivors include his wife, Evelyn; five children, Donald Lee, Marita Beth, Bruce H., Joanna Ruth, and Sara Jean; four grandchildren; mother; and three sisters. Interment was in Hennessey, Okla.

BERNICE M. MOTTRAM, 80, died Sept. 25 in Bothell, Wash. Funeral services were conducted by Rev. M. Bert Daniels and Rev.

# NEWS

## OF RELIGION

W. Hubbard. She is survived by four sons: Edward E., Richard D., Arthur E., and Paul E. MRS. KATHERINE SUDER, 103, died Sept. 14 in Fort Saskatchewan, Alberta, Canada. Funeral services were conducted by her son-in-law, Rev. O. Snyder, and Rev. N. Haring. Surviving are 5 children, George, Kate Goring, Elizabeth Snyder, Josiah, and Milton; 33 grandchildren; 100 great-grandchildren; and 25 great-great-grandchildren.

REV. W. FRANK WIGGS died Sept. 28 in Nashville, Tenn. Funeral services were conducted by Dr. Glen Jones, assisted by Revs. Gerald Green, Talmadge Layne, L. B. Matthews, and music by friends of college days. He is survived by his wife, Elizabeth H.; one daughter, Mrs. Frances W. Fahl; one son, John Paul; four grandchildren; and one sister. Rev. Wiggs was an active pastor and evangelist in the Church of the Nazarene for just over 40 years. He is known by Nazarene pastors and people, in both the U.S.A. and Canada.

EARL WILSON, 84, died Oct. 18 in Arkansas City, Kans. Funeral services were conducted by Rev. Cecil Wallace. Survivors include his wife, two sons, one daughter, grandchildren, and great-grandchildren.

MRS. AMY E. WRIGHT, 67, died Sept. 30 in Longmont, Colo. Funeral services were conducted by Rev. Ronald D. Crosley. She is survived by her husband, David C.; one son, Ralph E.; two grandchildren; three brothers; and one sister.

### BIRTHS

to CECIL F. and RUTH (McDOWELL) COOK, Ashland, Ky., a boy, Robert Miles. July 30

to REV. TERRY and KAREN (WILSON) DOUGLASS, Towanda, Kans., a girl, Brigitte Yvone, Oct. 7

to GERALD and DIANE (KARTLEDGE) HASELWOOD, Lexington, Ky., a boy, Charles Christopher II, Oct. 20

to REV. CHARLES and KAREN (DOANE) MELTON, Johnson, Vt., a boy, Michael Charles, Sept. 14

to DANIEL and SUSAN MYERS, Thomasville, Ga., a boy, John Clayton, Oct. 17

to DR. IVOR and RUTH (PATTERSON) NEWSHAM, Kankakee, Ill., a girl, Kari Elizabeth, Oct. 6

to REV. ROBERT and BARBARA (BROOKSHIER) NORFLEET, Hoopeson, Ill., a girl, Barbette Jere, Oct. 9

to OLE and BETTY (LACY) POWELL, Olathe, Kans., a boy, Mark Andrew, Aug. 31

to TOMMY and NOLA (KNOLL) RUCKER, Tyler, Tex., a girl, April Ann, Sept. 23

to RICK and BONNIE RYDING, Seattle, Wash., a boy, Jeremy Matthew, Oct. 15

### MARRIAGES

VIRGINIA GALE BASS and MATTHEW DAVISON at Payne, Ohio, July 4

RAMONA ANN BASS and J. DWIGHT REDMON at Payne, Ohio, Sept. 21

MARY ETTA BENSON and LeROY F. WARD at Arkansas City, Kans., Oct. 19

PATRICIA ANNE HAMRICK and DOUGLAS M. WADE at Staunton, Va., Sept. 8

MARCIA McNEICE and RICK MALLICOAT at Bellflower, Calif., Sept. 14

### DIRECTORIES

**BOARD OF GENERAL SUPERINTENDENTS**—Office: 6401 The Paseo, Kansas City, Mo. 64131. Edward Lawlor, Chairman; Eugene L. Stowe, Vice-chairman; Orville W. Jenkins, Secretary; George Coulter, V. H. Lewis, Charles H. Strickland.

**General Superintendents Emeritus.** Hugh C. Benner, 8932 Wenonga Rd., Leawood, Kans. 66206; D. I. Vanderpool, 1188 Kottinger Dr., Pleasanton, Calif. 94566; G. B. Williamson, 2835 Avondale Dr., Colorado Springs, Colo. 80917; Samuel Young, 5639 W. 92nd Pl., Overland Park, Kans. 66207.

**DR. CLYDE W. TAYLOR TO RETIRE FROM NAE.** Dr. Clyde W. Taylor, Christian statesman and world crusader for Evangelicals, will retire from his post in the National Association of Evangelicals at the end of the year.

For 30 years, in Washington, D.C., and on mission fields across the globe, the name of Clyde Taylor has been synonymous with the causes and concerns of evangelical witness.

Characteristic of the breadth of his ministry, Dr. Taylor steps down as general director of the NAE, and also as executive secretary of NAE's Evangelical Foreign Missions Association (EFMA) and as secretary of NAE's Office of Public Affairs. He has served as international secretary of the World Evangelical Fellowship and will continue in that post until a replacement is found.

He retires with a lifetime membership on NAE's Board of Administration and will also continue to serve Evangelicals through writing and select speaking engagements.

Dr. Billy A. Melvin, executive director of the National Association of Evangelicals since 1967, will assume the chief executive role of the Association, January 1, upon the retirement of NAE General Director Clyde W. Taylor.

**CHURCH THIEF FINDS HIS CONSCIENCE.** Things began happening in Oklahoma City after Rev. Ron Ritchie, pastor of Grace United Methodist Church, suggested that his congregation pray for the thief who took a \$1,500 set of children's handbells.

Shortly after the service, the thief phoned to say his wife had told him the children had worked for a year to raise the money to buy the bells.

"I'll bring them back," he promised, and he did. □

**FEW EVADERS, DESERTERS, RESPOND TO "EARNED REENTRY" PROGRAM.** Only 8 percent of eligible deserters and 1 percent of draft evaders have signed up for the amnesty program one month after President Ford announced his "earned reentry" offer.

According to the Justice Department, 6,600 draft evaders and 10,000 deserters are eligible for the program.

However, only 66 draft evaders and 783 deserters had shown up as of October 16. The Pentagon said it has received inquiries about the offer from 3,673 men.

"There's an awful lot of skepticism," a Justice Department official said, adding that he felt more men would participate when they saw the offer had no "traps." □

**HEROIN USE ON UPSWING,** Washington, D.C. (EP)—The administration's drug-abuse program indicates that heroin addiction is on the increase and is spreading from large metropolitan centers to smaller cities.

Dr. Robert DuPont, director of the White House Special Action Office for Drug Abuse Prevention, reported "an unexpected increase in heroin addiction in some smaller cities like Macon, Ga.; Des Moines; and Jackson, Miss." in recent months. He said drug abuse in large metropolitan centers gradually radiates out into smaller areas in a predictable time lag. □



# the answer corner

Conducted by W. T. Purkiser, Editor

■ **Now that it's coming Christmas again, the word Xmas is popping up. Even though I don't like the looks of the word, doesn't the letter "X" stand for the symbol of Christ in the Greek language?**

Technically, this is correct. X in Greek is the letter *chi* and is the initial letter of the Greek *Christos* or *Christ*. The *r* and the *s* in Greek are different in shape than in English;

but if they were the same, then the New Testament name for Christ would look like *Xristos*.

Perhaps a point of reservation for us would be that the average person

today has no idea of this. X in our idiom means an unknown quantity. I prefer to write out the name of Christ and spell it *Christmas*. □

■ **"The New International Version" of the New Testament in James 5:16 reads, "Confess your sins to each other and pray for each other so that you may be healed." Other recent translations also use "sins" instead of "faults," as in the KJV. I note that the Lord's Prayer in Luke 11:2 in both the KJV and "The New International" says "sins." Could you explain this?**

The reason for the difference in James 5:16 is that the oldest and best manuscripts of the New Testament have *hamartia* in this verse rather than *paraptoma*. *Hamartia* is the typical New Testament word for "sin." *Paraptoma* means "false step," "trespass."

*Paraptoma* would seem to be a broader term, and might well include some actions that are not sins in the sense of conscious and deliberate violations of God's law. However, it is translated "sins" in the KJV of Ephesians 1:7; 2:5; and Colossians 2:13.

The Lord's Prayer in Luke's version asks the forgiveness of sins. While Christians do not custom-

arily sin in the true New Testament sense of the word (Romans 6:18, 22; 1 John 3:5-10), if they ever do they must immediately confess and seek forgiveness (1 John 2:1-2).

Years ago, Charles Ewing Brown made what seems to me an important suggestion concerning the Lord's Prayer (Matthew 6:9-13; Luke 11:2-4). It is to the effect that the Lord's Prayer is a social prayer. One almost never prays it by himself alone. In any company praying the prayer, there may well be those for whom the petition "Forgive us our sins" (Luke 11:4) is fully appropriate in every sense of the word *sins*.

And Daniel Steele said, in view of the wide range of human shortcomings and failures no one escapes in this life, "'Forgive us our debts, as we forgive our debtors' is a prayer the holiest man on earth can pray with perfect propriety every day."

In the light of the total teaching of the New Testament about sin, Luke 11:4 and James 5:16 cannot properly be taken to mean that a Christian "sins every day in word, thought, and deed." On the other hand, they do encourage total honesty with God and each other and openness to the probings of the Holy Spirit in every area of our lives. □

■ **Our Sunday school class was discussing the death of children and adults. Is God's hand in all death, either natural or by tragedy?**

One could find a variety of opinions on this subject. I can just say, it seems to me that the Bible regards sickness and death as part of the consequences of human sin and not as the direct handiwork of God.

In a sense, of course, God permits death to occur, whether it be naturally or by some tragic circumstance. But God permits many

events which He does not purpose. It does not mean that the death of the individual is God's first intention for the person at that time.

Death may come actually as the result of evil in the world as, for example, when a person is killed in an accident caused by a drunken driver. God did not will the drunkenness or plan the accident.

There are many mysteries in the entire area of God's providence. But Christians are able to claim with confidence the assurance of Romans 8:28, "And we know that in all things God works for the good of those who love him, who have been called according to his purpose" (NIV). □

■ **Was Christ ever discouraged during His earthly ministry? According to Isaiah 42:4, He didn't get discouraged or fail. Some of my friends quote Matthew 23:37 to show that Jesus did get discouraged. In Matthew 23:37, I believe He was grieved over the unbelief of the people but not discouraged.**

I'm not sure I can shed much light on your discussion, but I would really side with your friends.

With full recognition of the deity of Jesus, there is still the fact that He "was in all points tempted like as we are, yet without sin" (Hebrews 4:15). Discouragement is not sin, but it can be the occasion for severe temptation.

Isaiah 42:4 is a Messianic prophecy, one of Isaiah's great "Servant Songs." But *discouraged* is not a good translation of the Hebrew term here, which literally means to "crack, break, crush, be broken."

To me it would seem a greater victory to triumph in spite of discouragement and darkness than to sail through all opposition without

a cloud. Isaiah proclaims Christ's victory: "He will not break a bruised reed, or snuff out a smoldering wick; he will make justice shine on every race, never faltering, never breaking down, he will plant justice on earth, while coasts and islands wait for his teaching" (Isaiah 42:3-4, NEB). □





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**"BY ALL MEANS...  
SAVE SOME"**

# Pat

**P**at was talking quietly but firmly about his newly received call to the ministry. As I listened from the platform I couldn't help but drift back to our first meeting only a few months before.

His wife, Debbie, had visited our church, had given her life to Christ, and our witnessing trio was making its first follow-up visit in her home. Although our main purpose was to provide guidance for her new Christian walk, we also hoped to share the gospel message with her husband.

And there he sat: young, bearded, defensive, and looking a little like a caged animal.

He made no pretense about being ready for heaven and during the presentation of the gospel he responded with many of the typical objections plus a few of his own.

The churches and religious people he knew were rotten through and through. They were hypocrites; pretending to be holy and righteous on Sunday and living like the filthy world the rest of the week.

The only God he'd heard about wanted to limit his life-style and eventually send him to burn in hell.

We left that night, discouraged that he hadn't accepted the gift of salvation, but with the knowledge that we had given the gospel out and that the Holy Spirit would use it.

The next Sunday he was in the back row with Debbie and their three small children. In both services he watched and listened. He saw a sincere congregation of Nazarenes dedicated to serving their Saviour, sensed the warmth of Christian fellowship, and heard about a God who wanted to help him, make his life fuller, and give him an eternal home in heaven.

His decision came the following Sunday, but no one really knew the extent of

the change that Christ brought into his life that morning.

He had been raised in the heart of one of our large cities and had been a part of gang life with its drinking, immorality, stealing, and fighting.

He had been married at 16, struggled from one job to another, and had become a heavy drinker and a compulsive gambler.

He had gone from alcohol to drugs with the black lights, Satan masks, and all the trimmings.

He had been using and selling marijuana for some time and was to have picked up his first supply of LSD the day after our visit in his home. But so great, already, were the Holy Spirit's pleadings that he couldn't.

He had been discouraged, disillusioned, and rapidly withdrawing from his family, himself, and the real world into the dark, lonely world of the drug culture.

Then Jesus passed by!

Now, transformed by Christ, Pat was telling of his plans to follow God's call to the Nazarene Bible College in Colorado. His house was up for sale and his course was set.

Now he is excited about living and life. Gone are the doubts and the black lights. They have been replaced by the Word of God and the true light that can come only from Jesus.

*Before*, withdrawn and retreating; *now*, witnessing at work and in his neighborhood, and moving ahead into full-time Christian service.

There are countless "Pats" in your communities; searching, hoping, waiting. "Pats" with the potential to be soul winners themselves. What will you do? □

---

**By Alan R. Dicer**

*Taylor, Mich.*

## SCHARN TO POINT LOMA

Jack Scharn, office editor of the *Herald of Holiness*, has resigned to accept the position of executive secretary of the alumni association (director of alumni affairs) and associate in development at Point Loma College, the Nazarene College in San Diego. Rev. Scharn will conclude his work in Kansas City, December 20. The family will move to California by the first of January.



Rev. Scharn

Rev. Scharn has been in his present position for five years. Previously, he served as associate pastor at Pasadena (Calif.) Central Church.

Earlier this year, Rev. Scharn was notified that he will be included as a Marquis biographee in the first edition of *Who's Who in Religion*. The national publication, scheduled for 1976-77, will be an ecumenical compendium of leaders in America's religious community.

Mrs. Scharn has been working in the Department of Church Schools as secretary to the executive editor and as editorial assistant for junior high curriculum.

The Scharns have three children: Jaleen, 19; Janice, 18; and Jim, 16. They are members of Kansas City First Church and have been active in its program. Rev. Scharn has also served as interim pastor in a number of churches on the Kansas City District.

Both Janice and Jim attended the World Youth Conference in Fiesch, Switzerland, this summer. Jaleen was pianist with the "Lost and Found" musical group which spent the summer and fall ministering in Europe, South Africa, Canada, and the United States. □

## MINISTERIAL COMPENSATIONS CONFERENCES CONCLUDE

Dr. Dean Wessels, executive secretary of the Department of Pensions and Benevolence, has just completed a tour of Regional Conferences held near each of the nine Nazarene college campuses throughout the United States and Canada. These conferences began in February of this year.



Dr. Wessels

Each meeting was attended by the educational zone district superintendents, college president, col-

lege business administrator, and sponsoring general superintendent.

The main theme was pastoral and ministerial compensations. Discussion was conducted on such topics as: ministerial Social Security; the new "Basic" pension program; monthly benevolence assistance and other benevolence programs; the various life insurance programs now provided by the Department; hospitalization and health programs available; parsonage allowance and parsonage evaluation; travel and automobile allowances; professional expenses and other compensational benefits.

Attendance at each of the two-day conferences was enthusiastic. Every district superintendent attended a conference, except two who missed because of illness. Every college president and business administrator attended. The Board of General Superintendents was well represented.

A makeup conference will be held for several newly appointed leaders and any who missed earlier conferences. This final conference will be held on January 23 in conjunction with the superintendents' conference at the Plaza Inn, Kansas City.

Introduced in each conference was the new filmstrip *Not Another Day Later*, offered free to every pastor on the zone after the conference. Hundreds of pastors have taken advantage of this up-to-date audiovisual presentation detailing the many services available through the Department. □

### WORD RECEIVED FROM MISSIONARY

Stanley Storey states:  
*Our mailing list was destroyed in the waters of Fifi. Those desiring to receive our form letter, please write us again.*

Stanley Storey  
Apartado 964  
San Pedro Sula  
Honduras, Central America □

## TWO NEW GENERAL BOARD MEMBERS ELECTED



Dr. Hendershot



Rev. Fuller

Dr. H. Harvey Hendershot, superintendent of the Tennessee District, has been elected to fill the

vacancy on the General Board from the Southeast Zone left by the retirement of Dr. A. Milton Smith. Dr. Hendershot is assigned to the same two departments as his predecessor—the Departments of Education and Pensions and Benevolence.

Rev. Gene Fuller, superintendent of the Virginia District, has been elected to the General Board. He will fill a vacancy from the Eastern Zone caused by the death of Rev. Jack White. Rev. Fuller is assigned to the Departments of Evangelism and World Missions.

The fifty-second session of the General Board is scheduled to open at 7:30 p.m., Monday, January 20, 1975, in the General Board Auditorium in Kansas City. At the opening meeting, reports of the general superintendents, general church officers, and department executives will be heard. The next business meeting convenes at 2 p.m., Tuesday, January 21. Wednesday will be given over to additional department meetings (if needed) and the closing General Board business meeting. □

## STRICKLAND RETURNS FROM MEXICO AND GUATEMALA

Dr. Charles H. Strickland left November 10 for Mexico to preside in district assemblies. He then travelled to Guatemala, returning to Kansas City, November 28. □



Dr. Strickland

## ALABAMA YOUTH KILLED IN MISHAP

David B. Sessions, eight, of Midfield, Ala., died of a bullet wound from a .38 pistol near noon, October 26. He had been playing with a couple of friends in the den of a neighbor's home when the fatal accident occurred. One of the boys, taking the role of a policeman, took his father's gun. He thought he had unloaded it before snapping the trigger.

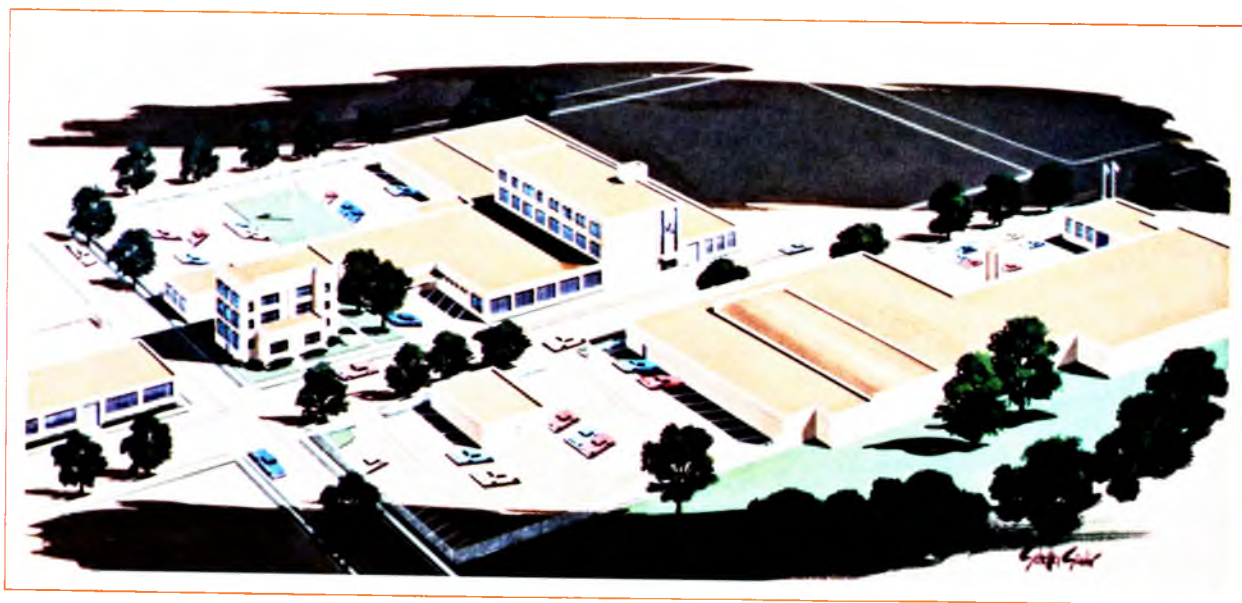


David Sessions

Funeral services were conducted at the Birmingham (Ala.) West Haven Church with Revs. Charles Woods, L. L. Scales, and W. E. Latham officiating.

David is survived by his parents, Mr. and Mrs. William R. Sessions, Jr.; two sisters—Carol and Danna; and grandparents—Mr. and Mrs. James H. Coward and Mrs. Lorene Sessions. □





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